

ABBREVIATIONS

AMg. = Ardhamāgadhi.	M. = Mahārāṣṭrī.
AMSJV. = Sir Asutosh Mookerjee Silver Jubilee Volumes.	Mg. = Māgadhi.
Ap. = Apabhraṃśa.	Mk. = Mārkaṇḍeya.
Ābh. = Ābhīrī.	n. = The ms. of the <i>Prākṛtakalpataru</i> as read by Nitti-Dolci.
Āv. = Āvantī.	Nitti. = Nitti-Dolci.
Beng. = Bengali.	OB. = Old Bengali.
Cā = Cāṇḍālī.	Pś. = Paisācī
g. = The ms. of the <i>Prākṛtakalpataru</i> as read by Grierson.	PSM. = <i>Pāiasaddamahāṇavo</i> —by Haragobinda Das Seth.
Geiger. = Pali Literature and Language by Geiger.	Pu. = Puruṣottamadeva.
Hc. = Hemacandra or his Pkt. Grammar.	NS. = <i>Nāṭyaśāstra</i> .
<i>I Ant.</i> = Indian Antiquary.	RT. = Rāmaśarman Tārkavāgīśā Bhaṭṭācārya.
<i>JRAS.</i> = Journal of the Royal Asiatic Society.	Ś. = Śaurasenī.
m. = The new ms. of the <i>Prākṛtakalpataru</i> .	Śāb. = Śābarī
	Śāk. = Śākārī.
	Tāk. = Tākkī.
	Vr. = Vararuci or his Pkt. grammar.



the present editor received from one of his pupils Sri Jitendra Nath Bhattacharya⁷, a newly discovered ms. of the work. On a careful examination of this ms⁸, it appeared that the existing edition of the different parts of the *Prākṛta-kalpataru* may be considerably improved with its help. This is the chief reason for undertaking the present work. Another source of improvement of the *Prākṛtakalpataru* has been the *Prākṛtānūsāsana* of Puruṣottamadeva⁹ discovered some years ago. Some of the sūtras of this work, seem to occur without any change in some stanzas of Rāmaśarman¹⁰. Considering the antiquity of this last-named author this help should be considered very valuable. Hence the present editor has made a fresh attempt to edit the *Prākṛta kalpataru*¹¹.

The m. or the newly discovered ms. of the *Prākṛta-kalpataru* having lacunae in common with the India Office ms.¹² appears to have descended from the same archetype, and both the mss. generally share the following graphic peculiarities¹³.

Bibliothèque de l'école des Hautes Etudes, Paris, 1939.

⁷He took his M.A., degree of the Calcutta University in Sanskrit (with Prakrit) in 1944. This ms. has been presented by the editor to the Asiatic Society, (Calcutta). ⁸It has been described below.

⁹This is now available in an excellent edition giving the romanized text and French translation; notes and introduction (*Le Prākṛtānūsāsana de Puruṣottama, Cahiers de la Society Asiatic*, No. VI. Paris, 1938). This has been reproduced (in Devanāgarī) in the Appendix. A part of the text (Ch. IX-XX) has also been reprinted with translation by D. C. Sircar in his *Grammar of the Prākṛit Language*, Calcutta, 1943, pp, 106-120.

¹⁰The supposed relation of present work with the *Prākṛta kāmādhenu* of Lañkeśvara has also been verified here with the help of its first edition published in the *New Indian Antiquary*, Vol. VIII. (1946) pp, 37-39. This too has been reproduced (in Devanāgarī) in the Appendix III.

¹¹See II. 1. 11, 19 and 20.

¹²This has been indicated in this work by means of two symbols. The letter 'g' has been used for the portion used by Grierson, and 'n' for the portion, used by Nitti-Dolci.

¹³See *I Ant.* Vol LI. (1922) pp. 14-15.

of the second stanza one might consider the date given in it as indicating the time of its composition. In fact Nitti-Dolci in her introduction to the edition of the first śākhā of the *Prākṛtakalpataru* adopted such a view¹⁷. Her predecessors, Lassen and Sir George Grierson were however not inclined to attach the date *dantyaabhra-bhūpālamite śakābde* (1608 śaka, 1686 A.C.) to the writing of the ms., even when positive information, as we now possess, was then non-existent¹⁸.

III. The Author and his Date

The mistaken idea that the author of the *Prākṛtakalpataru* is Rāma Tarkavāgīśa (instead of the real name Rāmaśarman Bhaṭṭācārya) has been refuted by Grierson on the basis of the colophons of the three main divisions of the work¹⁹. But he could not say, anything more about the time of Rāmaśarman than that our grammarian "probably flourished not later than the end of the sixteenth century²⁰." It seems that Grierson did not consider it worth while to pursue the question any further, though he made *inter alia* some remarks about relation between the works of Rāmaśarman and Mārkaṇḍeya²¹, and these remarks may well be turned to advantage in tackling the same question. Grierson says of Mārkaṇḍeya that, "He quotes it from an unnamed author possibly Rāmaśarman."²² Even if one cannot give any definite evidence on this point, relation between the two authors' works seems to be pretty close, and it is probably for this reason that Grierson says "his (Rāmaśarman's) grammar offers a most valuable control on the grammar of Mārkaṇḍeya²³." Now there being some positive information about the date of Mārkaṇḍeya this hint seems to be very useful. From the colophon of Mārkaṇḍeya's work it is learnt that he had for his patron Mukundadeva, a king of

¹⁷p. VII. ¹⁸*I Ant.* Vol. LVI. (1927) p. 1. ¹⁹*ibid.* ²⁰*ibid.*

²¹*I Ant.* Vol. LI. (1922), p. 14, Vol. LVI. (1927), p. 2, AMSJV. Vol. III. ph. 2, (1925) p. 122,

²²*I Ant.* Vol. LV. (1923), p. 5. ²³*I Ant.* Vol. LVI. (1927), p. 2.

having been cited by Durgādāsa Vidyāvagīśa in the commentary on the *Mugdhabodha* written in 1639 A. C. ²⁹ Rāmaśarman cannot be later than the end of the sixteenth century. This is the lower limit to his date.

As for the upper limit to Rāmaśarman's time one has to consider the relation of his work with that of Puroṣattomadeva. The following are the relevant facts ;

(1) Rāmaśarman treats of the different dialects of Pkt. (including Apabhraṃśa and Paisāci) in the same order as does Puroṣottama.

(2) In his treatment of Bhāṣās and Vibhāṣās Rāmaśarman follows almost in the footsteps of Puroṣottama, and leaves out very few sūtras. Following are the number of sūtras which appear to have been ignored by Rāmaśarman in his treatment of the less important Bhāṣās and Vibhāṣās :

Prācyā 3 out of 14 (X. 6,10,11), Āvanti 2 out of 10 (XI, 9,10), Māgadhī 5 out of 38 (XII. 9,11,20,28,38), Śākārī 4 out of 15 (XIII. 3,4,7,8), Cāṇḍālī 1 out of 9 (XIV. 7), Śābarī 2 out of 7 (XV. 3, 4), Tākki 2 out of 10 (XVI. 6,7), Nāgaraka Ap. 39 out of 90 (XVII 2-4, 6-12, 17. 22-40,44,50,51,53,58,59,68, 72,89), Vrācaḍa Ap. 4 out of 23 (XVIII. 5,11,13, 16), Kaikeya Paisācika 6 out of 24 (XIX. 6,7,13,17,23,24), Śaurasena Paisācika 9 out of 20 (XX. 4,6-8,16,17,18-20). Here the largest number of omission, is from the ch. XVII (Nāgaraka Ap). But it seems that these sūtras have been deliberately omitted, for unlike Puroṣottama Rāmaśarman considered the Apabhraṃśa as a sort of Prakrit and hence these sūtras were considered superfluous. There are similar cases of omission in case of Bhāṣās and Vibhāṣās. And some of the omissions have perhaps been due to Rāmaśarman's using a recension or version of the *Prākṛtānuśāsana* different from the one that has come down to us.

(3) After considering the facts mentioned above it seems significant that sūtras in some chapters of Puroṣottama's

²⁹ S. R. Belvalkar, *Systems of Skt. Grammar*, Poona, 1915, p. 107 (Ref. Grierson's).

It is apparent that the introduction is incomplete and it lacks the first eight *kusumas* (stanzas) and a half. Rajendralal Mitra identified Lankeśvara mentioned in this introduction, with the author of the *Prākṛtakāmadhenu*, who bears the same name⁸¹. Lassen and after him Grierson too agreed with R. Mitra. As, some years ago the *Prākṛtakāmadhenu* has been edited and published⁸², it seems that we are in a position to verify the conclusion of the scholars named above. From a glance over the text of the *Prākṛtakāmadhenu*, (reprinted in the Appendix II for the facility of reference) it however appears that this short work could not have been the source of Rāmaśarman's grammar. For, the *Prākṛtakāmadhenu* in spite of its very pretentious name, does not treat more than one dialect of Prakrit and that also very inadequately. And in the couplet following the *maṅgalācaraṇa* the author says :

विहतराह गदितं पूर्वं संक्षेपादधुनोच्यते ।

बालबोधकरं सूत्रं दध्मो यादृङ्मनोदृतम् ॥

Tr. I have spoken before in details [about this] and now I shall give briefly these sūtras which the less intelligent people may [easily] understand and they (the sūtras) will be like butter churned out of curd.

Hence it may be possible that a bigger work on the subject, written by Rāvaṇa⁸³ once existed, though we know neither its name nor the extent to which its teachings were reflected in the later work. Another work, a *vṛtti* (gloss) on the Pkt. section of a Skt. grammar written by Śeṣanāga has also been ascribed to Rāvaṇa⁸⁴. For obvious reasons, this could not have been the source of Rāmaśarman's work. Another fact which may be

⁸¹ *Notices of Sanskrit Manuscripts*, Vol, IX, Nos. 8157, 8158, (Ref, Grierson's),

⁸² "*Prākṛtakāmadhenu of Rāvaṇa Lankeśvara.*" A lost work Re-discovered) *loc. cit.*

⁸³ One need not see in this author the mythical Rākṣasa hero of the Rāmāyaṇa, For we find Kumbhakarna also to be the name of a Rajput chief related to the famous Mīrābāī,

⁸⁴ R. L. Mitra, *Notices of Sanskrit Manuscripts*, *loc. cit.*

Kāvyaḷamkāra,³⁹ does not seem to rest on a secure basis. It was Peterson who first expressed such a view⁴⁰ and Pischel followed him⁴¹, and since then it gained considerable currency. But doubt has been expressed some years ago about its validity,⁴² though no specific reasons were advanced in this connexion. But it is now possible to give such reasons, for example, the Kashmirian Abhinavagupta commenting on the Chapter XVIII (on Pkt) of the *Nāṭyaśāstra* does not mention the *Prākṛtaprakāśa* or its commentary by Bhāmahā, though he mentions the *Prākṛtadīpikā*,⁴³ a work which is otherwise quite unknown, and has not come down to us. This fact becomes inexplicable, if one is allowed to assume that Bhāmaha's writing on *Alamkāra* and the Pkt. grammar, were the same person. It cannot be possible that Abhinavagupta did not know Bhāmaha the writer on *Alamkāra*, and this being the case, he had every chance of mentioning Vararuci's work or its commentary by Bhāmaha if such were in vogue before him among the Kashmirian scholars. Thus, in the absence of any evidence to the contrary, Bhāmaha too may be taken as an Easterner belonging to the Eastern school of Prakrit grammarians. The doubtful position of Lankeśvara mentioned by Rāmaśarman, in this school has already been pointed out.⁴⁴ Even without him the position of the school remains superior. Grierson has very justly stressed on the relative importance of this school for the study of Pkt. Herein lies the great value of the *Prākṛta-kalpataṛu* which treats all the different dialects of Prakrit, Apabhraṃśa and Paisācī with a degree of fullness which is scarcely available in any other work written before it. Moreover its treatment of the various Apabhraṃśas seem to be based on

³⁹See *The Prakrit Dhātvaśeṣas* (Memoirs of the Asiatic Society of Bengal, Vol, VIII, no, 2) p. 82, and also see AMSJV, III, Part 6, p, 880,

⁴⁰*Subhāsitāvalī*, p, 79 and Aufrecht's *Catalogus Catalogorum*, under Bhāmaha's *Kāvyaḷamkāra*.

⁴¹*Grammatik der Prakrit-Sprachen*, p. 35.

⁴²*Kāvyaḷamkāra* of Bhāmaha, ed. by Batuk Nath Sarma and Baladev Upadhyaya, Benares, 1928, Introduction, p. 57.

⁴³See the NS (Baroda Ed.) Vol. II. p. 271. ⁴⁴See p, XVII. before.

One special feature of the Pkt. quotations, is that they are mostly on the various exploits of Kṛṣṇa, and quite a number are on his relation with Rādhā and the *gopīs* (cowherd maidens). Considering the great popularity which the Rādhā-Kṛṣṇa legend enjoyed among medieval poets of Bengal, it seems possible there existed earlier Pkt. poems treating all episodes of Kṛṣṇa's legendary career. The metrical passages quoted in the commentary seems to be quotations from such works now lost.

Some of the quotations are given below with their translation :

करइ करसरोअं वच्छत्यलम्बि कण्ह, Kṛṣṇa puts his lotus-hand on the region of (her) breasts (4).

पसण्णम्मि गोसे जम्भाअन्तं माहवं भरेमि, I remember Mādhava yawning in the fair dawn (5).

मं माहवो ण सहइइ, Mādhava does not rely on me (7).

यिप्पइ माहवं, (She) pleases Mādhava (7).

कण्हो विक्केणइ पसूणं बहूणं, Kṛṣṇa sells flowers to wives (of cowherds) (9).

णिहम्भामि हंपि रासप्पवन्द्ये, I shall detain (her) in connexion with the Rāsa dance. (12)

कंसो जिप्पइ समरम्मि माहवेण, Kamsa is conquered in battle by Mādhava (19).

बहूइ किं दुब्भइ कण्ह पेम्मं णेत्तेण जइ तुइ वब्भइ णेहभारो णेत्तेण जइ तुइ लिब्भइ वेहसोहा, O Kṛṣṇa, will love be extracted (from you) by the wife (of a cowherd) if her eyes carry off the burden of your affection and lick the beauty of your body (20) ?

ण जइ सहि कीरए पणअकेलिभङ्गी णवरं हीरइ विवम पिआइ दामोअरो, Friend, if only she will not interrupt the love-sport, the beloved girl will almost carry off Dāmodara (20).

दिण्णं पसूणं तइ रुप्पिणीए भासइ कण्हं वअणं पि छक्खं, Then he gave (*Pārijātā*) flowers to Rukmiṇī and she speaks happy words to Kṛṣṇa (21).

जूरइ सो कुडङ्गे विलम्बसे अज्जवि कीस गोवी, He is getting angry in the bower. O Gopi, why are you tarrying even now (22) ?

passages which look like quotations from some Prakrit grammars. These are as follows :

लक्ष्यानुरोधादिह कश्चिदाह लक्खिज्जए एस गदा हरिस्स ।

स्यादेतत् स्त्रीविषयेऽपि एस नतन्मतं प्राकृतशासनानाम् ॥ (I. 6. 19)

To illustrate the rule that “*etad* in feminine becomes *esa* too” some said, *lakkhijjæ esa gadā Harissa*. But this is not supported by the Prakrit grammars.

अता सणेहो-वि इता सिणेहो पक्खे-वि णेहो चिह्नं होन्ति चिण्हं ।

अता सणाणं इता सिणाणं ण्हाणं पि साकलमतं वित्तिण्णं ॥ (I. 3. 18)

With the separating vowel *a*, [*sneha*] will be *saṇeha*, with *i*, it will be *siṇeha*, and it may alternatively also be *ṇeho*, and *ciṇha* will be changed to *ciṇha*. With the separating vowel *a*, [*snāna*] will be *saṇāna* and with *i*, it will be *siṇāna*, and it may alternatively be *ṇhāna*. This is the expressed opinion of Śākalya.

Besides these there are similar illustrative passages in chapters on Ś. and Mg. etc. Some of them might be quotations from lost dramatic works.

The commentary of the *Prākṛtakalpataṛu* contains also, some Prakrit words which are not commonly met with. They are जभकार, जभकार, जोकार (the cry of victory). The last form has survived in जोकार of the East Bengal dialects meaning हनुस्वनि. The word थोदअ (= bull) occurs in the example ओक्खण्ह कुञ्जरो धोरुण्ह. The elephant together with the bull, is making a vocal noise. It is a good Indo-European word and goes back to Latin, *taurus* (**staurus*), cf. Skt. स्थर. It does not occur in the PSM.

VI. The Present Edition

Unlike Sir George Grierson who used a single ms., I have generally given the important variant readings only, and simple scribal errors have been silently corrected. Written by a scribe who had no pretension to Prakrit scholarship, the mss. present mistakes sometimes affording sure clues of their correction. In this matter I received some help from my predecessors, though

तथा प्रसुप्त-प्रतिपदपरे च

सस्याश्वयो नित्यमिहायुते^१ च ।

इदीषदङ्गार-मृदङ्ग-पक्वे

स्वप्न्येप्यतो^२ वेतसकादिकेषु ॥२॥

पासुत्तं रेफस्य ल्युक् अत आत् पस्य लुक् तस्य द्विः सो विन्दुः । पडिवआ रेफस्य लुक् तस्य डः पस्य वः हलन्तात् स्त्रियाम् आत् अन्त्यहलो लोपः सोर्लोपश्च । समृद्धीत्यादिराकृतिगणः^३ । पक्षे समिद्धीत्याद्युहनीयं^४ । सस्याश्वयोर् आदेर् अतो^५ नित्यम् आत् स्यात् अयुक्ते परे । सासं आसो युक्ते तु सस्सं असूो । लुक्पि^६ सेवादित्वाद् द्विः । केचिद्^७ अद् इच्छन्ति । इङ्गालो रस्य लः । मुइङ्गो ऋत उ दस्य लोपः । पिक्कं वलुकि कस्य द्विः सो विन्दुः सिविणो अत इद् वस्य विप्रकर्षः । पस्य च वः सोर् ओत् । वेडिसो तस्य ड सोर् ओत् । आदि शब्दाद् व्यजनं विअणं इत्यादि ।

पर्यन्त शब्धोत्कर-बल्लीवल-

र्याश्चर्य-सौन्दर्यसमे तु एत् स्यात् ।

त्रयोदशश्चात्र गणे^२ निविष्टाः

प्रयोगतोऽन्यत्र समूहनीयः ॥३॥

पर्यन्तादेर अतो नित्यम् एत् स्यात् । परन्तं, सुन्दरं^३ औत एत् र्यस्य रेफः सोर्विन्दुः^४ तेरह * * * * * आदिशब्दात् त्वैति^५ र्यस्य^६ रेफः सोर्विन्दुः । सेज्जा व्यस्य^७ जः नीडादित्वाद् द्विः । उक्केरो तलुकि कस्य द्विः । वेल्ली अन्त्यस्य दीर्घः । एवं वेल्ली । अच्छेरं श्रस्य लः^८ द्विः र्यस्य रेफः ।

ओत् देन सार्धं वदरे च नित्यं

स्याद् देन सार्धं^१ लवणे तथातः ।

विकल्पितो व्या तु समं मयूर-

मयूखयोरत्र यथाक्रमेण ॥४॥

वोरं लोणं मोरो मउरो^२ मोहो मउहो खस्य हः ।

(२) 1 n. °हायते (°हापरे). 2 n. स्वपेयनी (स्वप्रतिपदा). 3 n. समृद्धीरेद (समृद्धीत्यादिर्).

4 n. समिद्धीत्युहनीयं. 5 n. लुक्पि. 6 n. केचिद्. 7 n. इङ्गस्य for अत इद् वस्य.

(३) 1 m. र्याश्चर्य, n. र्याश्चर्य. n. य*मणे for यावगणे. 3 n. सुन्दर. 4 n. om, सविन्दुः.

5 m. त्वैति for इति. 6 n. ईस्य for ईस्य. 7 n. यस्य. 8 n. क for कः. (४) 1 n. सार्धं

for सार्धं 2. m. मउरी for मउरी.

इत् स्यात् सदादौ तु सदा यदा च

तदा कचिच् छालमलीमात्रयोर् पत् ।

इतश्च पिण्डादिषु पिण्डविष्णु-

धम्मिल्ल^१ सिन्दूरम् इहादि विन्दुः ॥५॥

आत इत् स्यात् सद् दलोपः । एवं जह यस्य जः । तद् पक्षे सञ्जा इत्यादि ।
आत एत् स्यात् । सैम्मली ललुकि मस्य द्विः । मेत्ता रेफस्य लुकि तस्य द्विः ।
सम्मली मत्ता संयुक्तपरत्वात् ह्रस्वः । पिण्डादिषु इत् एत् स्याद् वा । पेण्डं वेणूह
णस्य ण्हः दीर्घश्च । धम्मेल्लं^२ सैन्दूरं वेन्दु अन्त्यदीर्घश्च । पक्षे पिण्डं इत्यादि ।
आदि शब्दात् णेहा निहा वेहं विहं इत्यादि ।

सदा हरिद्रा-पृथिवी-पथिष्वह

इतस्तथा नेस्तु इतः पदादेः ।

इत्तौ प्रचासिन्त्यपि वृश्चिके चोद

ओच् च द्विर् इत्यत्र कृजः प्रयोगे ॥६॥

हरिद्रादिषु नित्यम् इतो अत् स्यात् । हलहा रेफस्य लुकि दस्य द्विः । पुह्वी वस्त
उत् स्यात् । एवं पदो । पदादेर् इतः 'तर् इतो अत् स्यात् । इत्त चिरं इत्त 'मती(?)
इत्यादि । इक्ष्वादेर् इत्त उत् । उच्छ्रक्षस्य [छः छस्य] द्विः [प्राक्] छस्य च अन्त्य-
दीर्घः । ^३पवासुओ रेफस्य लुक् अनेन इत्त उत् अन्त्यहलो लुक् दीर्घश्च सोर् लोपः ।
विच्छ्र ओ इत्त उत् कलोपः सोर् ओत् । द्विधा-शब्दं इत्त उद् ओच् च^४ कृजः प्रयोगे
सति । तुहाकअं दोहाकअं धस्य हः ।

इत् सिह-जिह्वादिषु ^१ते तु जिहा

^२निःश्वास-विश्वामेध्यापि ऊहनीयः ।

आपीड-नीडेदज्ञ-कीदृशेषु

स्याद् इत् पद् अत्र च^३ वा तु पीठं ॥७॥

सिह-जिह्वादिकं च इत् इत् स्यात् । सीहो जीहो । पीसासो^४ वीसासो^५
[वलोपः] श्वस्य सः आमेलो पस्य मः डस्य लः । णेहं नीडादित्वाद् द्विः ।
परिसो वस्तो ऋः दलोपश्च एवं केरिसो । पेहं पीठं ठस्य ढः ।

(८) १ ms. धम्मिल्ल. २ m. सैन्दूरम्. (९) १ n. तर्. २ n. om. मती. ३ m. पवासु.

४ n. छअतः. (१०) १ n. ते तु जिहा (तु विगति). २ n. श्वसो विनित्याम् (वीसा-विगत्याम्).

३ n. [च] for च omitted. ४ n. पीसासो for पीसासो. ५ n. वी सासा उद् इत्यस्य सः for

वीसासो [वलोपः] गत्य सः.

महुअं धस्य हः कलोपश्च । गेउरं पस्य लोपः । तम्बोलं ^१वोर् ओद् अन्त्य-
कलोपः । ऋतोऽत् स्यात् तृणं तणं घृतं घअं इत्यादि । केवलस्य ऋतो रिः स्यात् ऋणं
रिणं ऋद्धिः रिद्धीत्यादि ।

तदा कचित् तादृश थादृशादाच्

अक्षेयलस्यापि भवेद् ऋकारः ।

^१ऋष्यादिषु त्वित् स गणो विधेयः

ऋपि-रूपा-दृष्टि-मृगाङ्ग-मृध्नः ॥१५॥

ऋत एव रिः स्यात् । तारिसो दस्य लोपः । एवं जारिसो आदि शब्दात्
ईदृशो इरिसो सदृशो सरिसो इत्यादि । ऋष्यादिषु ऋत इत् स्यात् । इसी अन्त्यदीर्घः
किवा पो वः । दिट्ठी रलोपे द्वि अन्त्यदीर्घश्च मिअङ्को गलोपः । गिद्ध रेफलुकि धस्य
द्विः प्राग्धो दः ।

शङ्कार-भृङ्गार-शृगाल-भृङ्गाः

कृपाण-गृष्टी-पृथुल-कृपिश्च ।

कृतिश्च कृष्टि-वृष-वृंहिते च

कृताकृते वृश्चिके खृष्टि-कृत्याः ॥१६॥

एते ऋष्यादयः । सिङ्गारो भिङ्गारो सिआलो गस्य लोपः । भिङ्गो किवाणो
पस्य वः । गिट्ठी षलुकि टस्य द्विः दीर्घश्च । पिहुलो थस्य हः । किसी पस्य सः
दीर्घश्च । किदी तस्य दः दीर्घश्च । किट्ठी गिट्ठीवत् विसो पस्य सः । विहिअं त-
लोपः । किअं अइअं विच्छुओ इत् ओत् कलोपः । सिट्ठी किट्ठीवत् ।
किच्चा तस्य च-द्विश्च ।

हृष्टि-समृद्धि-प्रकृतिषु वान्ये

ऋत्वादिषु स्याद् उद् इहैव नित्यम् ।

ऋतुमृदङ्गो निभृत-प्रवृत्तिर्^१

प्रावृण्-मृणालं पृथिवी मृतं च ॥१७॥

हिट्ठी सिट्ठीवत् समिद्धी उक्ता [प्राक्] पङ्क्ति रेफ लुक कलोपे तस्य दः दीर्घश्च
^२अन्य इति आकृतिगणोऽयम् । ऋत्वादिषु ऋत उत् स्यात् उद् तस्य दः अन्त्यदीर्घः ।
मुइङ्गो अत् इत् दलोपः पिहुअं भस्य हः । पउत्ती रेफलुक् वलोपः दीर्घश्च । पाउसो
^३पुंस्त्वं वलोपः अन्त्यपस्य सः । मुणालं पुहवी थस्य हः इतो अत् । मुअं तलोपः ।

(१४) १ m. लोरोद् अन्त्य. n. लोवोद् अन्त्यः. (१५) १ n. ऋष्यादिवित् एव.

(१७) १ n. प्रवृत्ति. २ n. अकृति for अन्य इति. ३ n. दुस्सम् for पुंस्त्वम्.

दैवादिषु अइ वा स्यात् । दइवं वस्थितिः । भइरवो वस्थितिः । वइज्जो घस्य
जः द्विः । चइत्तो रेफस्य लुकि तस्य द्विः । कइलासो चइत्तो स्य द्विः ।
पक्षे देवं इत्यादि एद् एव । सिन्धवं ऐत इत् णिओइओ यगकानां [लोपः]
नस्य णः ।

ईद् धैर्यं ^१ ऐतोऽप्यथवा प्रकोष्ठे

ओतो भवत्यत् खलु वश्च कस्य ।

ओद् ओत एवं नियमाद् अभीष्टः

सौन्दर्यकादिष्वपि नित्यम् उत् स्यात् ॥२२॥

धीरं ऐ ई र्यस्य रः । पवट्टो रेफस्य लुक ओतोऽत् कस्य वः षलुकि टस्य द्विः
सोर् ओः । पक्षे पओट्टो । औत ओत् स्यात् । कौस्तुभः कोत्थुहो स्तस्य थः द्विः
भस्य हः । कोमुई दस्य लोपः इत्यादि ।

सौन्दर्य-दौवारिक-पौप-शौण्ड-

कौत्तेय-कौशेयक-शौण्डिकाद्यः ।

पौरादिके स्याद् अउर् औत ^१ एवं

स्याद् ^२ गौरवे व्याप्येवम् अउस्तथा च ॥२३॥

सुन्दरं अत एत् र्यस्य रो । दुआरिओ वस्य लोपः । सोरअत् कलोपः ।
पुसो शस्य सः । एवं सुण्डो । कुक्खेओ क्षस्य खः द्विः यलोपः । कुसेअओ
पस्य सः । यकयोर्लोपः सुण्डिओ शस्य सः कलोपश्च । पौरादिर्यथा —

पौरस्तथा पोरुष-गौड-मौनम्

औचित्यक-तौरित-कौशलानि ।

मौलिस्तथा कौरवकादिकानि

योज्यानि पौरादिषु कोविदानाम् ॥२४॥

^१ औत अत् उत् स्यात् । पउरं पउरुसं षस्य सः । गउडो मउणं नस्य णः ।
अउइच्चओ चस्य लोपः त्यस्य चः द्विः कलोपः । खउरिअं क्षस्य खः नादित्वात्
द्विः तलोपः । कउसलं शस्य सः । मउली अन्त्यदीर्घः । ^२ कउरवो गारवो गउरवो ।

इति प्राकृतकल्पतरौ चतुर्विंशतिभिः कुसुमैरचस्तवकः ॥

(२२) I n. इत्यप्य for ऐतोऽप्य.

(२३) I n. एव. 2 n. गौरवोप्यसवमयोष (गौरवे वाप्य

etc . (२४) I n. औत उत् स्यात्. 2 n. कौ × गा × वो गउरवो,

प्रथम-शिथिल-मध्ये यस्य नित्यं का

प्रवदति निषधे धस्यौषधे चापि धीरः ॥४॥

ठस्य ढो यथा । मढं कढोरं इत्यादि । ढस्य ढो यथा शकटः सअढो शढा
सढा कैढभः कैढवो । थस्य ढो यथा पढमं सिढिलं । धस्य ढो यथा णिसढो ओसढं ।

तथा ^१गभिन्तेऽस्त्रीविषयेऽपि तो णोऽ

प्यैरावते चापि तथैव तो णः ।

दः स्यात् किरातादिषु ^२तस्य के ते

किरात-सम्पद्-रजततु-ताताः ॥५॥

तस्य णः ^३गब्भिणो स्त्रियां ^४गब्भिणी । ^५एवं एरावणो तस्य च णत्वमित्यादि ।
किरातादेस्तस्य दः स्यात् । ^६के ते इत्याह किरातेत्यादि । चिलादो कस्य च तु
रेफस्य लः । सम्बदा पस्य वः स्त्रियाम् ^७आत् दादेशात्त्वादन्त्यत्वाद् अ-दलोपश्च ।
रअदं उद् ऋतः उन् अन्त्यदीर्घः । तादो आदित्वान्न पूर्व-तस्य दः ।

सुसङ्गतः सम्प्रति-संस्कृतौ च

सुसंयतः-संवृति-निवृत्ति च ।

तथेह साम्प्रत-हतागतानि

प्रयोगतोऽन्येऽपि समूहनीयाः ॥६॥

इमे च किरातादयः । सुसङ्गतो सम्पदि सक्कदं ^१सुसंभद संवुदी निव्वुदी
संपदो हदो आअदो इत्यादि आकृतिगणोऽयम् ।

पमौ कवन्धे भवतोऽपि ^१वस्य

^२पस्य वकारः खलु कैटभे भः ।

भः शीकरे कस्य तथात्र फस्य

शेफालिकायां तु भवेद् विभाषा ॥७॥

कपन्धो कमन्धो च । पस्य वो वा स्यात् कलावो कलाओ कविला कपिला
कइला इत्यादि । कैढवो भस्य वः । हस्य वाधकः ऐत एत् ढस्य ढः । शीकरे कस्य
भः स्यात् सीभरो । तथा फस्य भः सभरी सभलं इत्यादि । सेभालिआ-विण्ट-
^३विमड्डदेहा पक्षे सेहालिआ ^४गन्धविमोहिदा सा ।

(५) 1 mss. गविन्ते, 2 n. कोऽत्र * ३, mss. गव्विणी, 4 mss. गव्विणी, 5 n.

एवावासारणधनम् इत्यादि, 6 n. की तो, 7 mn. आह (m. आत्) दादेशाद्दत्तात्वाददलोपश्च.

(६) 1 n. सुसंभद अदम् for सुसंभद.

(७) 1 n. पस्य for वस्य, 2 n. om,

3 n. विमड्डदेहा, 4 n. गन्धविमोहिदो.

१ तथा यकारस्य भवेच्च क्वाया
कान्तौ दशानाम् इह शस्य नाम्नि ।

विकल्पितम् स्याद् दिवसे च सस्य
स्रुवापदे णो णशिरो हकारः ॥१३॥

छाही २ दहमुहो दहवलो इत्यादि । दिअहो पक्षे दिवसो । सोण्हा ।

आदेश्च जो यस्य तथा च णो नो
यष्ट्यां लकारः कथितः सुध्याभिः ।

कुञ्जे खकारो गडुराभिधाने
म्लेच्छाभिधे चो विहितः किराने ॥१४॥

नादि निवृत्तं जण्णा १ जोव्वणो इत्यादि नीडादित्वाद् द्विः [वस्य] णअणं
परस्य पूर्वस्य च नस्य णो इत्यादि । लट्ठी खुज्जो गडुरे किं कुञ्जाडुरं । चिलादो
म्लेच्छात् किं किलादो ।

लाङ्गुलके १ लाहले केचनैव
सदा तु णो लाङ्गुलके प्रदिष्टः ।

कः शावके पट्ठु च सप्तपणे
स्याद् दण्ड-दोला-दशने डकारः ॥१५॥

आदेरित्थेव णङ्गुलओ णाहलओ णङ्गलं युते हस्वः । २ छावओ छट्ठी ३ छम्मुहो
खस्य हः इत्यादि । छत्तपण्णो छत्तिपण्णो च अग्रे । डण्डो डोला डसणं ।

वो मन्मथे स्यात् परुपादिके फो
भकार इष्टो विसिनीपदे च ।

स्याद् विह्वले १ युक्तपरे च नित्यम्
इतस्तु एकारः इह प्रदिष्टः ॥१६॥

वम्महो २ फरुसो आदि शब्दात् परिख-परिघयोरपि । फलिहो फलिहा ।
हरिद्रादि । भिसिणी वेव्वभलो युक्ते किं विह्वलो ।

इति प्राकृतकल्पतरौ षोडशकुसुमैर्द्वितीयस्तवकः ॥

- (१३) 1 n. तकारस्य भवेद् धकार आदौ दशने मिह शस्य नाम्नि (यकारस्य भवेद् धकारस्याया-
कान्तौ दशनामि च शस्य वासि), 2 n. दहमुहो पणस्त्वतो. (१४) 1 n. द्विजण इति for जोव्वणो
इत्यादि (१५) 1 n. लाहलः 2 n. सविता m. सावन्तो, 3 n. कअहो for कम्मुहो.
(१६) 1 n. युक्त * * , m. युक्तपदे 2 n. फुरिखी.

कचिन्न निष्कम्प-तुरुष्क-मुष्क-

नमष्क्रिया-संस्कृत-तस्करादौ ।

च स्त्वत्ययोरत्र भवेत् कचिन्न

चैत्यादिके सत्वर-गत्तरादौ ॥४॥

निष्कम्पो पलुकि द्विः एवं तुरुष्को मुष्को णमष्क्रिया विप्रकर्षः । सकअं विन्दु-
लुकि द्विः । तकरो । सर्वत्र पसयोलुक् । चच्चरो इत्यादि । ^१सच्चं ^१असच्चं
इत्यादि । चैत्यादौ तु चइत्तो सत्तरो गत्तरो इत्यादि ।

क स्थस्य नातिथ्यपदे प्रदिष्टः

श्च-त्स-प्स एवाम इह च च्छ इष्टः ।

लक्ष्मणादिषु क्वापि भवेत् स्पृहायां

स्याद् चोत्सवेऽपीह तथोत्सुके च ॥५॥

मिच्छा रच्छा इत्यादि । आतिथ्यादौ तु आतित्थं पच्छिमं अच्छेरं इत्यादि ।
मच्छो मच्छरो इत्यादि । जहा-पञ्चच्छं^१ विष्पस्स ण मच्छलिच्छा । उस्सओ उस्सुओ ।
लक्ष्यादि यथा —

^१लक्ष्मीः सदत्तः खलु मत्तिकादि-

रुत्तित्ता-मत्तोऽत्त इह प्रदिष्टः

क्षणे क्षमायामपि वा च्छकारः

अस्यादि वृत्तेष्वपि दृश्यते च ॥६॥

लच्छी सरिच्छो मच्छिआ ^२उच्छित्तो रिच्छो अच्छा आदिशब्दात् छेत्तं छीरं
वच्छो इत्यादिप्रहः । कापीति ^३स्पृहा [*छिहा] । क्षणादौ छणं छमा ^४कुच्छी
अच्छी वच्छो पक्षे खणं खमा कुक्खी अक्खी रुक्खो ।

स्याद् धर्ययो जो नियमेन नित्यं

शय्याभिमन्योरपि ऊहनीयः ।

भोः ध्यहायोः प्रक्षरिते तु इष्ट

ष्टो मृत्तिका पत्तनयोः प्रदिष्टः ॥७॥

(४) 1 n. चच्चं 2 n. सुनच्चं for असच्चं. (५) 1 mss. पच्छच्च । विष्पस्स.

(६) 1 n. लच्छी, 2 n. उच्छित्त. 3 mss. स्पृहा-मिच्छा (?) 4 n. कुक्खम् for कुच्छी.

पञ्चाशतः पञ्चदश स्रो च णो

णो न्यज्ञयोर्हस्य तथैव चिह्ने ।

स्तः ^१वस्तस्वभिन्नेऽत्र भवेत् [थकारः]

पतौ विभाषात्मनि च प्रदिष्टौ ॥११॥

पण्णासा स्त्रियाम् आत् हलो लोपः । पण्णरह । स्तस्य पञ्जुणो । रावणो (?)
इत्यादि । न्यस्य धणो अणो इत्यादि । ज्ञस्य पण्णा सण्णा इत्यादि । चिण्णं ॥
स्तस्य स्तुतिः थुइ हस्तः हत्थो इत्यादि । ^२स्तस्वे तु तस्वो सस्य लुक् । आत्मा अप्पा
अत्ता च । पक्षे अप्पणो णो रक्ष्यते ^४ ।

माहात्म्य-तादात्म्यपदे तु नित्यं

पः कुट्मले कमस्य च साधनीयः ।

फः प्स्फयोः स्फस्य च सिः क्वचित् स्यात्

गोजिह्विका-गह्वरयोर्भकारः ॥१२॥

माहृप्पं ताअप्पं । कुट्मले ट्मस्य पः स्यात् कुप्पलं तथा कमस्य पः रुप्पिणी
रुप्पं इत्यादि । प्स्फयोः फः स्यात् पुप्फं प्राक् फस्य पः सप्फं इत्यादि । स्फस्य
फंसो फन्दणं इत्यादि । क्वचिदिति प्रतिस्पद्धेः ^१पडिसिद्धीति । गोजिब्बिआ
गव्भरो ।

रस्तूर्य-पर्यन्तक-धैर्यं शौदी-

र्याश्चर्य-सौन्दर्यं समे खलु र्यः ।

सूर्ये विभाषा कथितः सुधीरैः

रिअस्त चौर्यादि- [पु] नित्यमत्र ॥१३॥

तूरं पेरन्तं धीरं सोडीरं अच्छेरं सुन्देरं ^१सम-प्रहणम् आकृतिगणत्वसूचनाय ।
सूरो सृज्जो । चौर्यादिर्यथा—

चौर्यं च शौर्यं च तथैव वीर्यम्

आश्चर्यमप्यत्र ^१पठन्ति केचित् ।

पर्यस्त-पर्याणक सौकुमार्यं

लोर्यस्य पर्यङ्कपदे विभाषा ॥१४॥

र्यस्य रिअं स्यात् चोरिअं सोरिअं वीरिअं अच्छेरिअं इति केचित् ।
पर्यस्तादेर्यस्य लः स्यात् पल्लथो पलाणओ सोलमलो पल्लङ्गं पक्षे पज्जङ्गं ।

(११) १ mss. स्त्रियाम्, २ n. सुणो for अणो, ३ mss. स्त्रियाम्, ४ n. वक्ष्यते.

(१२) १ mss. प्रति for पडि ।

(१३) १ n. समग्रहणेन ।

(१४) १ n. परन्ति (बदन्ति).

भार्यादौ इता वा विकर्षः स्यात् । भारिया पक्षे भज्जा दसारो हलुकि न रेफस्य द्विः । वस्सा-रअणीमुहं अन्यत्र वरिसा इता विकर्षः । “अता सणेहो-वि इता सिणेहो ! पक्खे-वि णेहो ”चिह्नं होन्ति ^३चिण्हं । अता सणाणं पि इता सिणाणं ^४ण्हाणं पि ^५साकल्लमतं ^६वितिण्णं ॥” वरिहो पक्षे रलुकि वही हस्य न द्विः ।

इता सह ज्या पदे एवं वाच्यो

वा पञ्चतन्वीसहणे सहोता ।

कश्मीर-वेश्म-स्मर-वस्मरादौ

द्वारे पुनर्वा दवयोर्लुगत्र ॥१६॥

जीआ पद्मादेरुता विकर्षः स्यात् । वा शब्दा[त्] प[द]मं व्यवस्थितविभाषया पञ्चमं पक्षे पोम्म अत उत् । तणुई गुरुई पडुई वलोपः । कसुमीरो वेसुमो ^१नामत्वात् पुंसि सोर् ओत् हलो लोपः । सुमरो ^२वसुमरो दुवारं पक्षे दलुकि वारं वलुकि दारं ।

इति प्राकृतकल्पतरौ [एकोन]विंशतिकुसुमैर्युक्तस्तवकः ॥

[चतुर्थस्तवके द्वित्व-विधानम्]

^१लुकशेषवर्णस्य भवेद् अनादे-

द्वित्वं तथा ^२कादिविधेरपीह ।

नीडादिके चाथ पुनर्विभाषा

समास-सेवादिषु साधनीया ॥१॥

एषां द्वित्वं स्यात् । भक्तो पसक्तो इत्यादि । ^३कादिविधेस्तावत् मल्लं ^४हत्थो इत्यादि । अनादेः किं ^५थम्भो मसाणं नीडादेस्तावत् णेड्डं जोव्वणं

I n. पक्षे 2 n. चित्र 3 n. चित्रम् 4 n. णेहाणं 5 n. साकल्लमत 6 n. वितिण्ण ।

(१६) I n. नाचत्वात् प्रसिद्धो वत् हलो लोपः 2 n. वेसुमरो ।

(१) I n. वसुमरो 2 n. कौटुहि 3 n. कादिविधेस्तावत् 4 m. हल्वो n. हल्वो 5 n. वल्ल मसाणम् for थम्भो मसाणं ।

[पञ्चमस्तवके सन्धिविधानम्]

¹अजलुग् विभाषाबहुलं भवन्ति

सन्धावचां रूपमिहाभिधास्ये² ।

ह्रस्वोऽपि दीर्घे कचिदप्यभीष्टो

ह्रस्वोऽपि दीर्घः कचिदूहनीयः ॥१॥

³जहासुहं ³जहसुहं जउणअडं जउणाअडं णईसोत्तं णइस्सोत्तं कण्णउरो

कण्णउरो इत्यादि । वेणुवणं वेणुवणं इत्यादि—

उत्तं मभिन्ने प्रथमे क्रमेण

द्वयोश्च वातो न पुनर्द्वयोश्च ।

ध्ये मध्यमे स्तेऽपि च सप्तपर्णे

वदन्ति धीराः खलु तद्वदित्थम् ॥२॥

प्रथमे मभिन्ने प्रथे अत उत्तं क्रमेण धीरा वदन्ति । पुढमं पढुमं पुढुमं न पुनर्द्वयोश्च

पढमं । मध्यमं मज्झिमं पक्षे मज्झमं । सप्तपर्णं छत्तिवण्णो छत्तवण्णो पस्य वः
रेफलोप इति ।

परेण पूर्वण च ¹सार्धमाहु-

रिक्तो ²गुणं क्वापि ³पदेषु धीराः ।

दीर्घस्य संयुक्त-परस्य ह्रस्व

⁴एओऽपि संयुक्त-परे च ह्रस्वः ॥३॥

⁵कण्णिआरो [कण्णेरो] कण्णउरो कण्णेउरो⁷ । राएसी राअइसी इत्यादि ।

किन्ती अण्पा इत्यादि । वररुचिस्तु दीर्घादिषु विकल्पयति । दिग्घो दीहो वग्घो वाहो

⁸इत्याद्युदाजहार च । तन्नेच्छन्ति अपरे । [भोत्तव्वं] सुद्धप्पणं इत्यादि ।

¹संकारसंयुक्तलुकीह दीर्घं

पूर्वस्य नित्यं विदुरुत्सुकादौ ।

निरुत्सुकादौ स्थितिरेव तस्य

पुनः पदे वापि र उक्त ²वादौ ॥४॥

उसुओ निरुसुओ ³पुणरुत्तआ पुणोत्तआ च ।

(१) 1. n. यङ् (अज्) 2 n. ०विधास्ये, m. ०भिधास्ये 3 n. ०संखं for ०सुं

(२) 1 n. ०मान् for ०माह् 2 n. गुणः 3 mss. पदेषु for परेषु 4 mss. एत्ति (एओदि)

5 n. कखरओ 6 mss. add कखउरो कखउरो. 7 n. इत्याद्युदाजहार. 8 m. तुत्तप्प,

n. तुत्तप्पं (४) 1 n. संसार (शकार) 2 n. भादौ for वादौ. 3 mss. पुनरुत्तना (m. आ) पुनरुत्तना

तथा करेष्वां ^१च तयोर्विधेया

^२लनोस्तु आलाणपदे विभाषा ।

हलो भवेतां मलिने लिनोवां

दत्ते-डाहो ^३दक्षिणे आद्यतश्चात् ॥६॥

कणेरु आणालं पक्षे आलाणं मङ्गलं मलिणं ^४डाहिणं दच्छिणं ।

घरं गृहस्याप्यतौ तु नित्यं

^५वहो भ्रमावज गृहस्पतौ च ।

लोपो हरिश्चन्द्रसमेषु शस्य

संख्यार्थके यस्य परेण सार्धम् ॥१०॥

घरं पतौ गहवई भयप्पई हरिअंदो तेतीस तेरह ।

उडुम्बरं दोस्तु विभाषितोऽयं

तथा जकारस्य च भाजनेषु ।

कालायसे यस्य ^१किशालये च

भवेद्वा चस्य च यावदादौ ॥११॥

उम्बरं पक्षे उडुम्बरं भाणं भावणं कालासं कालाअसं किसलं किसलअं किशलय
शब्दस्य य-लोपो यावतः जा जाव [तावतः] ता ताव ।

हलो लुगन्तस्य ततः स्त्रियाम् आत्

विद्युत्सडिद्भ्यां न पुनर्भवेद् आत् ^१ ।

रा रः लुधो हः शरदोऽप्यकारो

दिक् प्रावृषोः सोऽप्सर आयुषोवा ॥१२॥

सरो वहिं जतिं (?) वावा अप्पा जोई इत्यादि ततो हल् स्त्रियामात् । आभि
अन्त्यस्य हलो लृक् पडिवआ विज्जू तडी गिरा धुरा । लृच् वाध्यते एवं परत्र छुहा
मरओ तस्य ^२अकारः । दिसा पाउसो अच्छरसा अच्छरा चिराउसो चिराउ ॥

(२) 1 n. नरयोर्विधेया for च तयोर्विधेया 2 n. लनोस्तु आलाण° 3 n. दक्षदाही

4 n. आद्यतश्चात् (शब्दतश्च) 4 n. दाहिणं (१०) 1 mss वहीर्विआ for वहीमआ 2 n. सार्ध

(११) 1 n. किसलये (१२) 1 mss. om आत् 2 n. कोवः for अकारः

विन्द्वागमो वक्रपदादिमध्ये

वक्रं पशु-स्पर्शन-दर्शनाद्याः ।

तलस्तु दा त्वस्य क्षणं च भावे

कुत्रापि लुग् वस्य पुनर्विभाषा ॥१७॥

वक्रं पंसु फंसणं दंसणं आदि शब्दात् माणंसिणी इत्यादि ।.. पीणदा पीअदा
इत्यादि पीणत्तणं पीअत्तणं कुत्रापि कइत्तं कइत्तणं च ।

आल्विल्ववन्ता मनुषो निरुक्ता

^१ आलेत्तमन्ता अपि पङ् भवन्ति ।

हनुमदादौ हणुमादयः स्युस्-

तल्लैव क्वचिद्धणुमन्त ^२आदेः ॥१८॥

णेहालु नेहिल्ल नेहवन्त नेहाल नेहित्त नेहमन्ता हणुमा हणुमन्तो ।

लज्जालुकादाबुदित खियामिन्

^१मालावई संस्कृतसंप्रदायात् ।

स्वार्थे मतौ केवलमल्ल-एल्लौ

शाकल्य माण्डव्यमते हकारः ॥१९॥

लज्जालुहणी ^१मालावई इत्यादि । स्वार्थे एकलं । पुत्र एव पुत्तहो ।

^१क्षत्रादिणी लोविषये निरुक्ता

लः ^२पीतविद्युद्धरितादितो वा ।

रः स्यात् ^३सुखादावपि ऊहनीयो

वृन्दे दकारस्य भवेदधो रः ॥२०॥

खत्तिणी पीअलं पीअं विज्जली विज्जू हरिअलं हरिअं सुहरं सुहं वृन्दं वन्दं ।

^१सस्वन्धमाले इम-इल्ल एतौ

^२तस्येदमार्थे पुनरुल्लमाहुः ।

कुत्सानुकम्पादिषु को निरुक्तो

^३मय द्वित्वं स्यान् मइअं मअं च ॥२१॥

^४सम्बन्धे धरिमो धरिल्लो इदमर्थे धरुल्लं । कुत्सायां चण्डालओ ^५वल्लहआ

^६मम । णारीमइअं णारीमअं ।

(१८) १ m. अवेत्तवन्ता. २ m. आदिः. (१९) १ mss. मालावई (मालावई)

(२०) १ mss. क्षत्रादिणी (क्षत्रादिणी) २ n. पीतविद्युत् क्वचिद्वितो ३ n. सुखादयोऽपि

(२१) १ n. सहजमाले २ n. कुत्सा कल्पितेषु [तु] ३ mss. मयद्वित्वौ. ४ n. सहजे

४ n. वस्महओ ६ n. मर्मणीवीसहं णवीसअं.

हरि हर-सुर-भीमाश्चण्ड-भङ्गो पुरारिः

^१कर-खर-तरलं स्यात् ^२शङ्करो वेणु-रेणुः ।

गुण-गण-पण-हासा ^३मण्डलं मण्ड-खण्डं

^४वरुण-तरुण-धीर-साल-देहादिकाद्याः ॥२६॥

^१देवादयो मता देश्या ^२स्थविराद्यभिधायिनः ।

^३तथानुकरणे शब्दाः प्रायो ^४भूणभूणादयः ॥२७॥

इति प्राकृतकल्पतरौ ^५सप्तविंशतिकुसुमैः सन्धिस्तवकः ।

[षष्ठस्तवके सुवन्तविधानम्]

न ^१सुप्तिङां द्वित्वमिह ^२प्रयोज्यं

तथा चतुर्थी न कदाचिदेव ।

द्वित्वे बहुत्वं परियोजनीयं

षष्ठी चतुर्थ्यामपि योजनीया ॥१॥

सुप्तिङौ प्रत्याहारौ । सुप् । ^३सु औ जस् । अम् औ शस् । दा भ्यां
मिस् । डे भ्यां भ्यस् । डसि भ्यां भ्यस् । डस् ओस् आम् । डि ओस्
सुप् ।

स्याद् ओद् अतः सो- ^१जसि आच्च शस्येल^२

लुग् जस्-शसो वा तु डि-^२भ्यश्-डसीनाम् ।

^३डेर् इष्ट ए च णं सदा तु टामोर्

दीर्घो डसावामि तथा भ्यसि स्यात्^४ ॥२॥

वच्छो भुअङ्गो ^५वसहो मुइङ्गो वच्छा भुअङ्गा ^६वसहा मुइङ्गा [वच्छे, भुअङ्गे,
वसहे, मुइङ्गे, वच्छे वच्छेण, वच्छाण] ।

(२६) १ n. करत्तरन् (तुरग) वणः. २ n. गम्भारो for स'करो. ३ n. मण्डलासण्डमण्ड
४ n. वरुणतरु परि रशोना दहा टिकाद्याः.

(२७) १ n. देवादयो. २ n. तु विवाद्यविधायिन् for स्थविराद्याभिधायिन. ३ n. अथानुकरणः.
४ n. वरुण चरुणाद्ययः. ५ mss. om. सप्त.

(१) १ mss. सुप्तिङ्. २ m. प्रयोज्य, n. प्रयुज्य. ३ आसु for सुथी. ४ n om. औ.

(२) १ n. यसि आच्च. २ n. पुंसि for शस्येल.

सौ माला णई वाऊ जसि मालाउ मालाओ पक्षे लुक् माला च एवं णईओ लुक्पक्षे
णई । वहुउ वहुओ लुक्पक्षे वहु । गामणीउ गामणीओ लुक्पक्षे गामणी । अमि
मालं णईं वहुं गामणिं । शसि मालाउ मालाओ णईउ णईओ वहुउ वहुओ गामणीउ
गामणीओ । टे मालाइ मालाए आतोऽनदातौ । णईइ णईए [णईअ] णईआ ।
वहुइ वहुए वहुअ वहुआ ।

^१ भिस्यादिषु त्रिष्वपि रूपमित्थं

नात ^२स्त्वदातौ पुनरेदितौ च ।

नपुंसके सोरुदितोऽत्र विन्दु

रिं जसशसो ^३ दीर्घमपीच्छतीह ॥७॥

भिसि मालाहिं णईहिं गामणीहिं । डसि मालाइ मालाए णईइ णईए
णईअ णईआ । वहुइ वहुए वहुअ वहुआ एवं डसिड्योः । भ्यसि मालाहिन्तो
मालासुन्तो णईहिन्तो णईसुन्तो वहहिन्तो वहुसुन्तो । आमि मालाणं णईणं वहुणं ।
सुपि मालासुं वहुसुं गामणीसुं । वणं वणाइं दहिं दहीइं मण्डं मण्डाईं ।

केचिन्निकारः क्वचिदप्यभीष्टो

नामन्त्रणे विन्दुः सोरो त्वो दीर्घोः ।

^१स्थुरात एत्वं प्रवदन्ति धीरा

^२ईतस्तथोतश्च सदैव ह्रस्वम् ॥८॥

अच्छीणि ^३पेच्छह कुरङ्गस्स । हे दहि हे महु हे वच्छ हे अग्गि हे वाउ हे माले
हे णई हे वहु ।

सुप्यन्त ईदाद् बहुलं च नाम्नः

^१किमो यदश्चात्र तदः सुवर्जे ।

आइ एव कुत्रापि भवेन् प्रियादौ

^२माणंसिणीत्यादिषु नित्यमीत् स्यात् ॥९॥

छाही छाहा ^३राही राहा इत्यादि । का जा सा पक्षे कीउ कीओ जीउ जीओ
तीउ तीओ सुवर्जे इति ^४किं टादौ ^५तु कीइ कीए कीअ कीआ इत्यादि नदीवत् ।
बहुलप्रहणान् आदेरपि ^६आण ईत् एवं ^७मणंसिणीत्यत्र ईदेव नात् ।

(७) 1 mss. तस्यादिषु 2 n. अदातौ. 3 mss. दीर्घम् अदिषतीह. (८) 1 n. पुरात. 2 n. इतस्तथोतश्च. 3 n. पेच्छह x x हे. m. पेच्छह पुरङ्गम्स हे. (९) 1 n. किं तद्यदश्चेत्तवः. 2 n. मणोसिलीत्यादि (n. नित्यम्). 3 n. वाही वाहा. 4 mss. add का जा सा cancelled.

वाऽदन्तवद् इति राओ राआ राअं राए राएण राएहिं इत्यादि । द्वित्वे ^३ण्णं वर्जयित्वा राजवत् । अप्पाणादेशभावपक्षे आत्मनः पदानि ^४ज्ञेयानि । यथा अप्पा हे अप्पं हे अप्पा अप्पाणो अमि अप्पाणं शसि अप्पाणो । टे अप्पाणा भिसि अप्पाहिं ङसौ ^५अप्पाउ अप्पादु अप्पादो अप्पाहि । भ्यसि अप्पाहिन्तो अप्पासुस्तो ङसि अप्पाणो आमि अप्पाणं ङौ अप्पेमि सुपि अप्पासुं । एवं ब्रह्माद्याः अप्पाणादेशो वा रूपानि वच्छवत् ।

^१पट् सञ्ज्ञकेभ्यस्तु जसः शसोलुक्

^२नादेर्दमापोऽथ पषच्छअश्च ।

छा तु स्त्रियां स्यात् खलु भिस् सुपोश्च

पञ्चादिकेभ्यस्तु तयोर्भवेदात् ॥१४॥

कइ पञ्च छअ सत्त अट्ट णअ अदन्ताभावात् ^२न आत् एच्च । कइहिं पञ्चहिं छअहिं सत्तहिं अट्टहिं णअहिं भ्यसि कइहिन्तो कइसुन्तो पञ्चहिन्तो पञ्चसुन्तो इत्यादि । आमि । कइणं पञ्चणं इत्यादि । सुपि कइसुं पञ्चसुं इत्यादि । शाकल्यमते स्त्रियां पञ्चाहिं पञ्चेहिं च इतीष्यते पञ्चहिन्तो । पञ्चणं पञ्चासु पञ्चसुं । इति च । पपस्तु-भिस्-सुपोः छा च । छअ चिट्ठन्ति छअ पेच्छ । भिसि छआहिं छएहिं छाहिं भ्यसि छआहिन्तो । आमि छअणं । सुपि छआसुं छासुं छीसुं इति च ।

सर्वादिकेभ्यो जस एजिरुक्तो

अित्थौ तु डेः स्ति च भवन्ति तेभ्यः ।

किं यत्तदप्रा इदमेतदश्च

वेणाम एसि ङस आस एभ्यः ॥१५॥

जसि सव्वे डे सव्वम्मि सव्वत्थ सव्वस्सिं शेषं वच्छवत् । सर्वादयो यथा सर्वं विश्व पर एक इतर इतम यतर यतम उत्तर उत्तम अन्य अन्यतर पूर्व दक्षिण द्वितीय तृतीय किं यद् तद् एतद् इदं ^१प्रभृतयः । किमः कोऽप्रे वक्ष्यते । सौ को जसि के अमि कम् शसि के टे कइणा वाहुल्यात् किणा केणा पक्षे केण ।

ङसेस्तु दो ^१त्तो च ङस किमादेः

स्सा से द्वयः स्त्रीविषयेऽथ ङेहं ।

^२आणा च आहे च ^३इआ च आणे

तदो ङसेरो भिसि टाम् इ णश्च ॥१६॥

(१३) 1 m. वादन्तवद्वाज०. 2 mss. पदार्थ(१) नां. 3 n. त्वदेह for एणं.

4 n. × याणि. 5 m. om. this.

(१४) 1 n. षट्शब्दकेभ्यस्. 2 n. नसापो.

(१५) 1 n. प्रभृतयः. (१६) 1 n. तो for तो. 2 n. अला for अणा. 3 n. इआ for इहा.

अथेति इदम् इमादेशः । सुपि पुंसि इमो अअं च इमे इमं इमे इम इणा इमिणा
इमेणा पक्षे इमेण इमेहिं डसि भ्यसि वच्छवत् । डसि इमस्स इदमता सहमच अस्स ।
आमि इमाणं इमेस्सिं । डौ इमम्मि न त्थादेशश्च । इमस्सिं अपक्षे अस्सिं इमेहिं
डिना ईई स्त्रियां सुना इअं पक्षे इमा शेषं किंवत् । एतदः सौ एस एसो । एसो
वसन्तो रमणी वि[अ] ^१एस पुण्णेण सव्वं मिलिअं ^३वहणं । जसि एदे ।

एणं तु टाऽम्भ्यां सह वा तु इण्णं

^१त्तो स्यान् ^२डसेस्तोत्थपरे तलोपः ।

तदे तदोः तस्य च सोऽप्यषण्डे

सौ हादेशा वा सुपि मुः सदादः ॥१६॥

एणं इति टा अम्भ्यां सह एणं इण्णं पक्षे ^३एदं पुच्छह । शसि एदे टा परे एणं
इण्णं पक्षे इदङ्गा एदिणा उभयत्यक्तपक्षे एदेण । भिसि एदेहिं डसौ तलोप-पक्षे एत्तो
पक्षे वच्छवत् एदाह् एदादो एदाहि एदालुकि एदा भ्यसि एदाहिन्तो एदासुन्तो । डसि
एदास पक्षे एदस्स आमि एदेस्सिं पक्षे एदाणं डौ एदम्मि एदत्थ एदस्सिं । सुपि
एदेसुं । “लक्ष्यायुरोधा [दिह] कश्चिदाह, लक्खिज्जए एस ^४गअ हरि[स्स] ।
स्यादेतदः स्त्रीविषयेऽपि एस ^५नैतन्मतं प्राकृतशासनानाम् ।” षण्डे एतद् एताइं ।
इदमः सौ ^६अत्पक्षे अमु वायुवत् अमू स्त्रियां वधूवत् षण्डे मधुवत् ।

त्रिद्वयोस्तु ती दो सुपि च क्रमेण

स्यात् त्वेजसा तिणिण तथा शसा च ।

^१द्वेस्तत्र वे दोणिण च विणिण वेणिण-

श्चत्तारि रूपाणि समीरितानि ॥२०॥

त्रिद्वयोरिति । त्रे र्जसा तिणिण शसा च तिणिण । अन्यस्मिन् अपि ती
भिसि तीहिं भ्यसि तीहिन्तो तीसुन्तो द्वेर्जसा [शसा च] वे दोणिण विणिण
[वेणिण इति] चत्वारि रूपाणि ।

^१ब्रवीति ^२चतुरस्ताभ्यां चत्तारो ^३चत्तरोऽपि [तु] ।

चत्तारि वापि ^४चत्तरि चत्वारि प्राकृते बुधैः ॥२१॥

(१८) १ n. तो for तो, २ n. तसे (तसे). ३ n. एवम् (एवम्) चेच्छड. ४ n. गङ्गहरिस्स.
५ n. नैतन्मतम्. ६ n. अह० for अद० (२०) १ mss. तलोतु (तिणिं द्वे) m. तसुत्तं for द्वेष्टव
(२१) १ mss. ब्रवीति (n. ब्रवीति). २ n. स्त्र्यां for ० स्त्र्यां, ३ n. चत्तरो for चत्तरो.

तुज्झे च तुम्हे शसि वो च वाच्याः

शाकल्य-माण्डव्यमते तु तुम्हे ।

दा तइ ते दे तुमए तुमाइ

तए तुमे सप्त इह प्रदिष्टाः ॥२५॥

तुज्झ इति । तुज्झे तुम्हे वो तुम्हे वा पेच्छामि । ते दे तुमाए तुमाइ
तए तुमे तइ वा कअं ।

तुज्झेहि तुम्हेहि इह प्रदिष्टौ

तुम्हेहि तुच्छेहि सविन्दुका हिं ।

तत्तो तुमादो च तुमा तइत्तो

तुमादु तो सप्त डसौ तुमाहि ॥२६॥

तुज्झेहोति । तुज्झेहिं तुम्हेहिं तुम्हेहिं वा कअं । तत्तो तुमादो तुमा
तइत्तो तुमादु तो तुमाहि वा गओ ।

हिन्तो च सुन्तो भ्यसि तुम्भ-तुच्छः

तुज्झा ^१त्रयाणामपि दीर्घ इष्टः ।

तुज्झं तुअं ते तुह तुज्झ दे च

तुहं च सप्तैव डसि ब्रुवन्ति ॥ ७॥

हिन्तो चेति । तुम्भाहिन्तो तुम्भासुन्तो तुच्छाहिन्तो तुच्छासुन्तो तुज्झाहिन्तो
तुज्झासुन्तो वा गओ । तुज्झं तुअं ते तुह तुज्झ दे तुहं वा धणाई ।

तुम्भाण तुज्झाण च तुम्भ तुज्झ

तुम्हाण तुच्छाण सविन्दुकानि ।

निर्विन्दुकान्यप्युदितानि वो च

^१त्रयोदशादेशाकृतयस्तथामि ॥२८॥

तुम्भाणमिति । तुम्भाणं तुज्झाणं तुम्भं तुज्झं तुम्हाणं तुच्छाणं तुम्भाण तुज्झाण
तुम्भ तुज्झ तुम्हाण तुच्छाण वो ^२वा धणाई ।

तुमम्मि डौ स्यात् तुमए तुमै च

^१तए तइ प्राकृतशासनेषु ।

तुज्झेसु तुम्हेसु सुपि प्रदिष्टौ

तुम्हेसु ^२चात्रोपरिबिन्द्वोऽपि ॥२९॥

(२५) १ mss. तेष. (२७) १ n. एतानामपि.

(२८) १ n. दशादेश युतयस्तथामि. २ n. च for वा. (२९) १ n. तष. २ n. चात्रो न (च).

द्वे डौ ममस्सिं कथिते ममम्मि

अम्हेसु अम्होसु सुपि प्रदिष्टौ ।

^१ साम्भं त्रिलिङ्गान्तु तयोः प्रयोगे

सुपां निपाताद् विहितो लुगत्र ॥३४॥

द्वे इति । ममस्सिं ममम्मि वा ठिअं अम्होसु अम्हेसु वा ठिअं । निपाता
अग्रे वक्ष्यन्ते ।

कचिद्विभक्तेश्च विपर्ययः स्याद्

“विलोचनाभ्यां ^१पिब कृष्णरूपम् ।”

प्रयुञ्जते तत्र बुधा ^२कियन्तो

“विलोअणेसुं ^३पिह कण्हरुवं” ॥३५॥

कचिदिति । कचिद् विभक्तोर्विपर्ययः ॥

इति प्राकृतशासने कल्पतरौ पञ्चत्रिंशत्-कुसुमैः ^४सुवन्तस्तवकः ।

[सप्तमस्तवके तिङन्तविधानम्]

अथ तिङ् उच्यते ।

ये धातवोऽत्र प्रथिता हलन्ता

स्ते प्राकृतेष्वेव भवत्यदन्ताः ।

वदन्ति तेभ्यो ह्यभयं पदं च

तिङन्त कार्याणि विना क्रमेण ॥१॥

तिङ् यथा तिप् तस् झि । सिप् थस् थ । मिप् वस् मस् । त आताम्
झ । थस् आताम् ध्वम् । इट् वहिङ् महिङ् । [ति] अन्त्येन^१ ङा युक्तो तिङ्
प्रत्याहारस्वरूपा । ^२साक्षात् तु न स्थानिकाः ते यथा लट् लिङ् लोट् लङ् लुङ् लिट् लुट्
आशीर्लिङ् लृट् लृङ् इति दश स्थानानि यस्यां सा तिङ् इत्यर्थः । ये धातव इति ये
धातुगणे प्रथिता हलन्तास्ते अदन्ता भवन्ति प्राकृतेषु । तेभ्यो धातुभ्यो वै उभयपदं
परस्मै आत्मनेपदं । तिङन्त कार्याणि च क्रमं [विना] भवन्तीत्यर्थः ।

(३४) १ n. साभ्यति लिङन्ते तयोः प्रयोगे.

(३५) १ n. अपि वि० for पि०. २ n. कियन्तो for

कियन्तो, ३ n. पि वि० for पिह,

(१) १ n. वदति. २ m. अन्तेन ङा लवक्तेन, n.

अन्त्यं तङ् विवर्त्तन. ३ n. साक्षा स्थानिकानि,

स्यातां न्तमाणौ शतृशानयोश्च

न्तादीत् स्त्रियामीदपि ^१चास्ति मानात् ।

लुट् लिङ् लृटां स्तो ^२विषयेषु हिस्सौ

लङ्श्च भवेत् स्स इह ^३त्वनातः ॥५॥

स्यातामिति । रमन्तो रममाणो पठन्तो पठमाणो स्त्रियां रमन्ती पठन्ती रममाणी रममाणा पठमाणी पठमाणा ईद् आच् च कर्मभावयोरपि रमीअन्तो रमिज्जन्तो रमीअन्तं रमिज्जन्तं । स्त्रियां रमीअन्ती रमिज्जन्ती एवं रमीअमाणो रमिज्जमाणो स्त्रियां रमीअमाणी रमीअमाणा भावे रमीअमाणं रमिज्जमाणं एवमन्यत्रोहनीयं । भावे होइअन्तं होइज्जन्तं हवीअन्तं हविज्जन्तं हवीअमाणं हविज्जमाणं इत्यादि । भविता भूयात् भविष्यति अभविष्यत् एतेष्वेव होहिइ होस्सइ एवं रमिहिइ रमिस्सइ इत्यादि । आतः परे स्स नो प्रयुज्यते कण्हो जाहिइ ठाहिइ इति प्रयोगः ।

हास्सोत्तमे स्तश्च मिपा तु वा स्सं

हिस्सा मुमो मस्य च ^१कुत्र हित्था ।

^२इद्धिस्सयोः स्यादत एव नित्यं

मते ^३वहूनां विषये ^४लुडादेः ॥६॥

हास्सो इति । उत्तमे पुरुषे हा स्सा च भविष्यति स्तः । होहामि होस्सामि चकारात् होहिमि च मिपा ^५सह होस्सं एवं चिणिहामि ^६चिणिहिस्सामि चिणिहिमि मिपा चिणिहिस्सं इत्यादि । ^७हास्सादीनां मिपा स्समित्यर्थः मुमोमानां हिस्सा हित्था कुत्रचिद् भवति । “^८माहवं गुणधणा किणिहिस्सा सङ्गमेण जइ तं रमित्था” ।

कृञ्-दा-श्रुवच् रुद्-गमि-दङ्-मुचां च

प्रेक्षः किलैकत्वं बहुत्वयोश्च ।

काहं च दाहं खलु सोच्छमाहु-

वोच्छं च रोच्छं च वि(?)गच्छमादि ॥ ७॥

कृञ् इति । भव्य इति काहादयो निपात्यन्ते करिष्यामि काहं दास्यामि दाहं [श्रोष्यामि सोच्छं] वक्ष्यामि वोच्छं रोदिष्यामि रोच्छं द्रक्ष्यामि दच्छं प्रेक्षिष्ये पेच्छं इत्यादि । एवं बहुत्वेऽपि ।

(५) १ mss आद्य (अस्ति). २ n. om. ७पु. ३ n. हलाहः (अनात).

(६) १ n. त्वच.

२ n. इद्धिमायोर्. ३ n. वहूनां. ४ n. लुडादेः. ५ n. सोह for सह. ६ m. चिणिहिस्सामि.

७ n. इस्सीहीनाम् (हिस्सादित्था), ८ n. om. this sentence.

इत्यादि । वर्तमाने कव्वं सुणेज्ज सुणेज्जा पक्षे सुणइ सुणन्ति एवं मध्यमोत्तमयोरपि ।
तथा ज्ज ज्जा स्थाने ज्जो ज्जाहि इमौ वाच्यौ । ^६पढेज्जो ^७पढेज्जाहि इत्यादि ।
अनेकाचस्तु तिङन्तमध्ये ज्ज ज्जा ज्जो ज्जाहि न ^९प्रयोज्याः । किं तु हिस्साविति
पढिहिइ पढिहिस्सइ इत्यादि ।

क्रियातिपत्तावपि तौ प्रदिष्टौ

ज्जजावनेकाच इह कचित् स्तः ।

इहिर्यकः स्याच्च भविष्यतीह

प्रयोजनीयं पुरुषत्रयेषु ॥११॥

क्रियातिपत्तावपि । क्रियातिपत्तौ अनेकाचो ज्ज ज्जा प्रदिष्टौ सो जइ मं
^१भणेज्ज सा हंपि सच्चं ^२तत्थ कुडङ्गं गमेज्जा । भविष्यत् सामोष्ये वर्तमानकाले यक
इहिः स्यात् । “माहवो ^३विमुमरिज्जिहिइ ^४प्पमदाहिं तइ किं” । एवं मध्यमोत्तमयोः ।

लङ्लुङल्लिटां स्यात् विपये लङश्च

ईयस्त्वतीते पुरुषत्रयेषु ।

एकाच एवात्र भवेत्तु हीअ-

स्तथैव भूते सति वर्तमाने ॥१२॥

लङिति । लङ्लुङल्लिटां लङश्चातीते ईयः स्यात् पुरुषत्रयेषु । एकाचस्तु हीअः ।
यथा अगृह्णात् अगृहीत् जग्राह अग्रहीध्यत् इत्यर्थे गेज्झीअ तत्रैव पढीअ हसीअ
इत्यादि । अभवत् अभूत् वभूव अभविष्यत् इत्यर्थे होहिअ हवादेशे हवीअ पूर्व[वट्]
ईअ । एवं दाहिअ काहिअ इत्यादि । भूतकालीन-प्रत्ययो वर्तमाने वाच्यस्तत्र
आसीअ देहीअ सोहीअ । ^१वंसीगीअं तुज्झ सोहीअ ^२राही” इति ^४वाक्येऽतीते
लट् ।

अस्तेस्तु अहोसी तथासि च द्वा-

वुक्तौ लडाद्यर्थविधौ निरुक्ते ।

णिचो भवत्येदं तत्र च आदिहादे-

रावे च केचित् प्रवदन्ति सन्तः ॥१३॥

6 n. पुण्णु. 7 n. पाढज्जो. 8 n. पाढज्जाहि. 9 n. प्रयोग्याः

(११) 1 n. भणेज्ज. 2 n. तत्था जतइ गामज्जा. 3 n. विमुमविज्जिहि.. 4 n. सप्पमदाहिं

(१२) 1 n. वंसीगीअ. 2 n. तु जण. 3 n. वाही. 4 n. वाच्यो

[अष्टमस्तवके धात्वादेश-विधानम्]

भुवस्तु लादौ खलु हो-हवौ स्तः

प्रादेर्भवो दुष्पहवश्च^१ व ह्र के ।

न प्रादुराविः-समुदःपरस्य

त्वरेस्तु नित्यं तुवरस्तुरः के ॥१॥

भुव इति । राहो पसण्णा जइ होइ कण्ह तुमं जुआ होसि अ होमि दई । एवं हवइ । प्रादेस्तु पभवइ संभवइ[इ]ति अहिभवइ उभवइ । तथा दुष्पहवइ पहवइ अणत्ति (?) माहवो संपरिहवइ सहीण^२ मज्जे । के तु भुवः हूः हूओ हूआ हूअ हूअं इत्यादि । पादुब्भूओ संभूओ आविब्भूओ उब्भूओ । त्वरेस्तु तुवरए शाकल्यमते तुवइ तुरिअं मा गच्छ एहिज्ज सो ।

घूर्णेस्तु घोळः^१ प्रभवेच्च घुम्भो

णुदेस्तु णोळं समुदीरयन्ति ।

पाटेस्तु फालश्च वृषेऽर्ततो रिः

कृपेर्मृपेश्चात्र हृपेरपि स्यात् ॥२॥

धूर्णे रिति । चित्तं घोळ^२ णअणं घुम्मइ महुराराअस्स^३ । णोळइ फलइ फालेइ वृषादेः ऋतो रिः । वरिसइ करिसइ मरिसइ हरिसइ ।

अ-सोपसर्गस्मरति विधेयो

भरः सुधीभिः सुमरस्तथा द्वौ ।

वेर्विस्सरो वीसर एव कश्चित्

ऋतस्त्वृदन्तस्य भवेत् सदाऽरः ॥३॥

असोपसर्गस्येति । कण्हं भरन्ती भरइ सुमरन्ती सुमरइ । सोपसर्गस्य तु अणुसरइ विसरइ^१ सरः वेस्तु विस्सरइ वीसरइ कश्चित् । ऋदन्तस्य ऋतो अरः करइ सरइ वरइ भरइ इत्यादि ।

कृजः कुणो वाथ सदा भवेत् का

तव्य-तुमं-त्वास्वपि भूतभव्ये ।

के को ग्रहे द्वौ खलु गेण्ह-हिण्णौ

वे-तव्य-^१तुं त्वासु विभाषितोऽयम् ॥४॥

(१) I m. दुष्पहवौ च. 2 g. सहीणा.

(२) I g. घोणः. 2 g. घोणइ. 3 m. महुराराअ-

(३) सुस. (३) I mss. विसरइ अरः.

अवादिति । ओवाहिअं अववाहइ ओवासइ अववासइ^२ “जह विणम्मि ओवासइ दुट्ठ फेरु”^३ इति । केचित्तु ओवासेइ इति । वावाअइ^२ किणइ । वेस्तु विक्केणइ विक्किणइ । “कण्हो विक्केणइ^४ पसूणं वहुणं” ।

प्रा-ध्या-गानां^१ ठाअ भाअ च गाअ-

प्रा-भा-गाश्चेत्यत्र नित्यं त्वमीषाम् ।

स्युर्विध्यादौ वर्त्तमाने च भव्ये

चेदेकत्वे यद्यपीह प्रदिष्टः ॥६॥

प्रा-ध्या-गानामिति । ठाअन्ती सा झाअए गाअए तं ठाउ झाउं गाउ वर्त्तमाने ठाइ झाइ गाइ भव्ये ठाहिइ झाहिइ गाहिइ ।

^१उक्तेऽथ खा धा खलु खादिधाव्योर्

^२अच्छिष्यते लुक् तु हलो निरुक्तः ।

माङो निरो माणम् उदाहरन्ति

निरः पदेरत्र बलः प्रदिष्टः ॥७॥

उक्तेष्विति । अण्णं खाइ । गोढम्मि धाइ । खाअन्तो सो धाअए गोढमज्जे इत्यादि । हल् लुप्यतेऽच्छिष्यते निम्माणइ निव्वलइ^४ ।

रुदे रुवः कापि रुअश्च रोवः

^१क्षियश्च भिज्झः पिवतेः पिवश्च ।

घटेस्तु घट्टात्र तथा गढः स्याद्

इषेर्महोऽथारभते ढवश्च ॥८॥

रुदेरिति । रुवइ क्वापि रुवइ रोवइ च । ^२झिज्झइ सा झिज्झइ तुज्झ वन्धु^३ विओए पिवइ घट्टइ गढइ च । इषेः महइ आरभतेः ढवइ ।

अदेः ^१स्याच्च चक्खो ^२रुधे रुन्ध-रुम्भौ

निनादेऽभिधेये कणरोक्खणः स्यात् ।

तथैवात्र नित्यं सुधीरा वदन्ति

रुपेस्तुष्यतेः पुण्डुपोर्दीर्घताश्च ॥९॥

आदेरिति । चक्खइ रुन्धइ निरुन्धेइ मं सो । निरुम्भामि हंपि रासप्पवन्धे । ओक्खणइ कुञ्जरो थोरुएण । रुसइ तूसइ चित्तेण पूसइ दूसइ ।

२ mss. व्यवसाइ. ३ g. हट् (ट) फेरु. ४ g. विअइ. (८) १ m. चाअ अघअयी. (१०) १ g. उक्ते [पु] खा धा, m. उक्तेय धा. २ m. अचि गध्यते. ३ g. वसः. ४ g. निव्वसइ. (११) १ g. विपल्लु (चियसु. २ g. सिज्झइ. ३ m. obscure, g. वन्ते. (१२) १ mss. स्याच्. २ g. रुदे (रुधे).

स्याद् द्वित्वम् ओत्वं खलु पुष्करादि-

सेवादिपाठादिह वा भुजादेः ।

^१भुजी रुचिश्चात्र सुचिस्तथा स्यात्

^२तथा [च० म]स्मापि दूढ एतौ ॥१७॥

स्यादिति । भोत्तुणं भोत्तवं भोत्तुं । दुम्मइ दूमइ ।

णोऽन्ते जि-लू-हु-श्र-धुवां च ह्रस्वो

जे वा जअं चाह धुअं धुवं तु^१ ।

^१धूजस्तथोदस्तु लुवं लुनातेर

त्वादौ लवं स्यादिह सो शृणुतेः ॥१८॥

णोऽन्त इति । जिणइ लुणइ ह्रस्वः हुणइ सुणइ धुणइ । जेस्तु वा जअ आदेशे जअइ । धुणस्तु धुअ-धुवादेशे धुअइ धुअन्ती धुवइ धुवन्ती ^२उत्-पूर्वलुणातेः लुवादेशे उल्लुवामि त्वादौ लवादेशे लविऊण लविअन्नं लविउं । शृणुतेः सोरादेशे सोऊण सोअन्नं सोउं ।

भावे च कर्मण्यधिकार इष्टो

^१उयादेर्भवेद्व्यो धादेर्व्यो विभाषा ।

निष्ठा पदेषु न वदन्ति धीरा

ह्रस्वो भवेद्यात्र च जेस्तु जिप्पः ॥१९॥

भाव इति । अतः परं भावकर्मणोरेव । जिण्वइ लुण्वइ धुण्वइ इत्यादि । निष्ठा क्तवतु तयोः जिअं जिअन्तो लुअं लुअन्तो हुअं हुअन्तो सुअं सुअन्तो धुअं धुअन्तो । जेस्तु जिप्पइ “जहा ^२कंसो जिप्पइ समरम्मि माहवेण” इत्यादि ।

तुहेस्तु दुअं वहतेस्तु वअं

लिहेस्तु लिअं खलु वा वदन्ति ।

कजस्तु कीरं हरतेस्तु हीरं

ज्ञो णज्ज-णज्जौ च वुधा वदन्ति ॥२०॥

तुहेरिति । “वहू किं दुअइ कण्ह पेम्मं ^१णेत्तेण जइ^२ तुह वअइ णेहमारो^३ ^१णेत्तेण जइ^२ तुह लिअइ देहसोहा^४” पक्षे दुहीअइ दुहिज्जइ वहीअइ वहिज्जइ लिहीअइ लिहिज्जइ । “ण जइ सहि कीरए पणअकेलिअइ णवरं^५ हीरइ विअ पिआइ दामोअरो ।” पक्षे करीअइ करिज्जइ हरीअइ हरिज्जइ । ^६चए (?) गाराअणो^७ णव्वइ णज्जइ सोवि ।

(१७) 1 mss. भुजीरुचिश्चात्रसुचिस्तथान्यत् (g. ०चिवाख्य श्री) स्यात्. 2 mss. तथो न्मापि दूढ. (१८) 1 g. धूजस्तथोदस्तु. 2 g. तत्पुष्टं. (१९) 1 g. यादेर्भवेद्व्योपदितो विभाषा. 2 mss. कसो. (२०) 1 g. णोओष. 2 mss. जह. 3 mss. णोहमारो. 4 g. देहसोहा. 5 g. लवर, 6 g. om. these two words.

भाव इति । ण दीसए आलि ^४कहं कुडङ्गो । णिचि कण्हं दंसेइ दूई दरिसेइ कुञ्जं ।
सि णेहं दावेइ वअणेण तीए । आदिश्यतेऽत्र बहुलं धण वड् (?) स्वराणां धावधा-
तौ धूअइ धवइ धोअइ स्यात् । ^५न स्यात् क्वचिद् भूवइ होइ इतीदृशेषु । ओवाहइ
अववाहइ वेदशेषु । रोहइ पोसइ पुसइ जुसइ इत्यादि ।

शकेस्तुअस्तीरतरा इमे स्यु

मृदेमलं चात्र समीरयन्ति ।

प्लुबेभीसः खुप्प उदीरितौ द्वौ

छत्तस्त्यजेऽच्छक्क इमाविह स्तः ॥२५॥

शकेरिति । सा [तु] अन्ती^१ ण तरइ हरिवाअं लङ्घितुं तीरए वा ।
आलिङ्गन्ती सा मलेइ वच्छं । रोसगिणा भीसइ जो भवणं रिऊणं तं खुप्पइ
कण्ण डहणो इणं अच्छरोअं छत्तामि पेम्भं इणं हरिस्स छत्तइ किं हरी मं । छक्कामि
णाहं सिविणे वि कण्हं ।

अस्ति लुधेद्धीं कमतोऽच्छ-धुक्कौ

द्वौ सप्पा-सक्काबुद्धितौ तु सर्पेः ।

द्वौ खुम्म-खुन्दौ कथितौ लुदेस्तु^१

त्रुटेस्तु तोडस्तुडतुइथोड्डाः ॥२६॥

अस्तीति । कमलणअणा अच्छए मज्झं त[हिं] धुकइ एस कण्हो । सो^२ कण्ह
सकइ कुडङ्गघरं तुमं किं सिग्घं^३ ण सप्पेसि पसीअ विमुच्च^४ कोवं । खुम्मन्तो
केढवं खुन्दइ^५ णवरं अहं । तोडइ तुडइ तुट्टइ थोडइ ।

राजेस्तु रेहोऽत्र कृषेस्तु कङ्को^१

राधेस्तु रन्धः कथितः सुधीभिः ।

कीडेस्तु कीलः खउरः खचेश्च

खलेः खुडः खुन्द इमौ प्रदिष्टौ ॥२७॥

राजेरिति । कमलणअणो रेहए रासमज्जे । कड्डइ रन्धइ । कण्हो कीलए
गोविआहिं । खउरिआ विसिहेहि^३ रणे रिऊ । खुड्डइ खुन्दइ ।

४ m. कहं लुडन्तो. g. कण्णं लुडन्तो. ५ g. न श्येति. (२५) १ m. सा चन्ती. g. साञ्चन्ती.

२ m. सी. g. सी. (२६) १ mss. चुधे. २ g. सा. ३ g. इत्थं. ४ g. विपुच. ५ g. णव्वसहं.

(२७) १ mss. इच्छो. २ g. खउरि सी वि (रि) सिद्धीहंवाणे.

[विज्झ इति] विघटते विज्झः विज्झइ ; उदः परस्य घटेर्णिचि ओग्घः ओग्घए ।
आळ पूर्वरुहे रे[ता] आदेशाः माणिणि ण वलगसि कीस कण्हं । ण चुम्मसि सअं चिअ
२वच्चिदासि । उल्लूढइ^३ क्खु पणएण^४ तुमं विवित्ते^५ एसो । वेर्नमतेर्वाणः कण्हं ण
वाणसि कण्ह सीसं^६ ।

उल्लाल-बुञ्जौ णिचि तस्य गुलश्

चोत्थङ्ग एते स्युरुदः परस्य ।

अरञ्जवेमौ विदितौ न्यभिभ्यां^१

भञ्जेः परेश्चाञ्ज इह प्रदिष्टः ॥३२॥

उल्लालेति । तस्य उत् पूर्वस्य नमतेर्णिचि [उल्लाल बुञ्जगुलाः] २एसे अ बुञ्जसि
माणंसिणिं कीस अञ्ज^३ । कापि उत्थङ्गइ । भनक्तेः कण्हो ४णिअरञ्जए तुमं । अहिवेमए
५वणणइं फल्लिअं । परिअञ्जइ विविणं मअङ्गओ^६ ।

उक्कोस उत कोशयतेरिह स्यात्

तिल्लास-तिन्तावपि^१ तिम्यते द्वौ ।

स्युरुच्छतेः प्रात् पुस-लुञ्ज-पुञ्जा-

ओअल्ल उक्कोऽत्र वृत्तेरवात् स्यात् ॥३३॥

उक्कोस इति । उक्कोसइ तिल्लासइ तिन्तइ^२ । प्रोच्छते स्त्रय आदेशाः पुसइ
लुञ्जइ पुञ्जइ । मुद्धा थणे^३ पुसइ णक्खवअं । अववृतेर् ओअल्लः ओअल्लइ क्खु हरिणो
चरिएण रुक्खो ।

उदो १लटं तच्च वदन्ति नित्यम्

२ओवट्टमत्रापि परेर्विभाषा ।

पल्लथ-खुज्जाविह पर्यसेस्तोऽ^२

थोऽज्जत्थ आहम्म इहागमैद्वौ ॥३४॥

उद इति । उल्लइ ओवट्टइ । परेर्विभाषा पक्षे पूर्व एव पल्लथइ खुज्जइ पल्लथिआ
दुमवरा हरिणा । न्यट्टह्यं (?) आगमेः च अज्जत्थ आहम्म इमौ द्वौ । अज्जत्थन्तं
सच्छन्दा^४ पेच्छए तं आलिङ्गन्ती कुञ्जगेहम्मि राही ।

2 g. रजि दासि. 3 g. उल्लइ. 4 g. पणए ण. 5 g. विरिच्चे. 6 This sentence has
been wrongly repeated in comm. on 32. (१२) 1 g. प्यभिभ्यां. 2 m. See note 6 on
32. above; 3 g. अञ्जइ for अञ्ज. 4 g. पिअरञ्जएइसं. 5 g. वणलइं. 6 g. मअङ्गओ
(३३) 1 g. तिल्लास तिन्दा. 2 g. तिन्दावइ. 3 m. मुद्धाखाय. 4 g. पुखाखणे. 4 g. णक्खवअं.
(३४) 1 mss. लडं तस्य. 2 mss. आअट्ट. 3 m. पर्यमस्तो. 4 mss. सच्छदो.

कथेः साहो यका सार्धं णिवरिज्जस्तथापरः ।

स्यादिमे द्वे^१ पुसश्चार्थं तिक्खालस्तु^२ तिजेरिह ॥३६॥

कथेरिति । कथेर्णिजन्तत्वमाहुः साहइ यका सह णिवरिज्जइ^३ पुसइ द्वे रूपे । तिजेः तिक्खालइ मग्गणाइ कम्मारो ।

चुटेश्चुडः प्रात् सरतेः पअलम्

ओग्गाहम् उग्गाहमुशन्ति सन्तः ।

ताडेस्तु तडुं णिचि चेश् चरेश्च

वीणं सहेर्नेणिसुढं^२ त्वमुष्मिन् ॥४०॥

चुटेरिति । चुडइ । प्रपूर्वसरतेः पअलइ ओग्गाहइ [उग्गाहइ] त्रीणि रूपाणि । ताडेः तडुइ । विपूर्वचरेर्णिचि वीणं किं वीणसि कण्हसङ्गमे राहिं; निपूर्वस्य सहेः णिसुढइ^३ ।

अथ प्रतेः पालयतेः विरीहं

तत्रैव धोरा विरमालमाहुः ।

पीलो मतः पीडयतेरसाथ

इप्पेः प्रतेरोग्गाहमेव वट्ठि ॥४१॥

अथेति । प्रतेः पालयतेः विरीहइ विरमालइ । पीडयतेः पीलइ । इप्पेर् असाथइ । प्रतेस्तु ओग्गाहइ ॥

धातुस्वरूपाण्यपराणि पत्ते

शाकल्य-माण्डव्यमतानुगानि^१ ।

कात्यायनस्यापि मते तथैव

ज्ञेयानि लक्ष्यानुभवकमेण ॥४२॥

इति प्राकृतकल्पतरौ द्वाचत्वारिंशत् कुसुमैर्लादिस्तवकः ॥

(३६) १ g. ०इ (ह), m. न्व. २ m. भिक्खालस्तु. ३ mss. add. सीमेर after this.

(४०) १ g. सी (सी) ग्गाह सु(सुग्गाहम्. २ g. न पुट्ठस् (णिसुट्ठम्) ३ g. निस्सुडइ. (४२) १ g शाकल्य मन्त्रव (०मन्त्रव) मतानुगामी. २ mss. ज्ञेयानु.

अथ शीघ्रार्थके भक्ति^१ भक्तो तु सणिअं शनैः ।
अहो अंघ्रो ^२अनुतापे तथा णो हि निवारणे ॥७॥

हो भो आमन्त्रणे हे हो ^१हित्यं व्रीडितभीतयोः ।
आभिमुख्ये तु ^२हुत्थः स्यात् ^३पराहुत्थः परांमुखो ॥८॥

अइ-अच्छौ तु संभापे ^२तंसः स्यात्तिर्यगर्थके ।
मनागर्थे मणं वाच्यं ^३ज्ञेयं पुनः पदे उणः ॥९॥

^१एण्ह आगन्तुके काले आम क्रोधे स्मृतः पुनः ।
कालस्य नियमे ^२विद्यात् जहा तहा ^३दयो मताः ॥१०॥

इति प्राकृतकल्पतरौ दशभिः कुसुमैः निपातस्तवकः ॥

इति श्रीरामशर्मतर्कवागीशभट्टाचार्यविरचिते प्राकृतशासने कल्पतरौ
दशभिः स्तवकैः प्रथमा शाखा निरुक्ता ॥

३. n. अवधधा; m. अवध्वाः. (६) । n. रादे. (७) । n. घत्तिः २ n. अन्वन्तापे (अनुतापे).
(८) । n. हिअ'. २ n. मुखं. ३ n. परां मुखं (९) । n. अइअच्छौ २ m. डंस. n. नड्म.
३ n. देउअ'. (१०) । m. गन्धिमा० n. गन्धिम० २ n. विद्यते आ० ३ n. ताय सताः.

प्रायस्तु पो^१ वोऽवुह्रं अपूर्वं
 न शीकरे भो ऽथ न मः कवन्धे ।
 तथा मकारो न च चन्द्रिकायां
 प्रायो न दस्य स्वरशेषतात्र ॥६॥

धभौ दवत् स्पृष्टम् उदीरणीयौ
 क्वचिद् हरिद्रादिषु रस्य लः स्यात् ।
 भवेत्तु^१ फो भो न शिफादिकेषु
 न हो दशेऽन्यत्र चतुर्दशाच्च^२ ॥७॥

अथो पदादौ नहि चः किराते
^१दोलादिके डो न द हि विहाय ।
 यष्ट्यां न लो लाङ्गल-लोहलादौ
 न णः प्रयोज्यो न च शावके क्तः ॥८॥

सर्वत्र युक्तस्य ठ^१ उत्थिते न
 न स्फोटके खो न च जोऽभिमन्यौ ।
 संमर्दने गर्दभके न डः स्यात्
 क्षीरे सद्रूक्षेऽपि भवेन्नहि च्छः ॥९॥

तथा क्षणे णस्तु भवेन्न चिह्ने
 कुष्माण्डिकायां च महः^१ कदाचित् ।
 वाष्पे प्रदिष्टाविह^२ वष्क-वाहौ
 विभापितो ण्डः ^३खलु भिन्दिपाले ॥१०॥

^२अ-क्षन्-स्म^३पृषां च विकल्पितो म्हो
 द्वित्वं न सेवादिषु दैववर्जम्^२ ।

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(६) I m. पौ. (७) I m. भावेत्तु. g. भवेत्तु. 2 g. °दंशे वा. (८) I mss. दोलादि डो.
 (९) I m. च उत्तिथे च. g. चडत्तिथे च (em. as above) (१०) m. ण द्दः, 2 g. प्रदिष्टौत्विह.
 3 m. वैभापिको ण्डः. (११) I. m. व. 2 Here a half-verse is missing in mss.

प्रायस्तुमम् युष्मद् आदिशन्ति

तुम्हे जसि स्याच्छसि चोपदिष्टः ।

टा-ड्योस्तए तस्य भिसि प्रयोज्यं

तुम्हेहि इत्यादि डसौ तुमादो ॥१८॥

हिन्तो भ्यसो युष्मद् आह तुम्ह

डसा[तु] ते दे तुह तुम्ह तुज्झ^१ ।

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अम्हाण अम्ह द्वयमामि रूपम्

अथाम्ह^१ इत्येवमुदीरयन्ति ।

रूपं तु शेषं यदनुक्तमेतज्

ज्ञेयं महाराष्ट्रजभाषयैव ॥२१॥

प्राय परस्मैपदिनोऽत्र सर्वे

स्युर्धातवस्तेषु तिपो दिरेव ।

अन्तिस्तु भेस्थस्य मतो धकारो

मसो म्ह-हिस्सौ च भविष्यति द्वौ ॥२२॥

न हा मिपि स्सा पुनरिष्ट एव

न गच्छमित्यादि भवेद् गमादेः ।

द्वोशेस्तु पेक्खः कथितो लुडादौ^१

भावेऽपि कर्मण्यपि ईअ एव ॥२३॥

तिपो ढु लोटीह सिपः सु नित्यं

शेषं पुरोवज् जयतेश्च तौ द्वौ ।

सिपोऽनदन्तादिह लोटि हिः स्यात्

सुन्देरअं देहि जणदणस्स^१ ॥२४॥

(१८-२०) The second half of 19, and the 20 are lost. (२१) m. अष्टमङ्क

g. अ अम्ह. (२३) x g. लडादौ (लुडादा). (२४) g. जणन्दणअ.

हनः खनश्चात्र रमो वहश्च
 न द्वित्वमन्त्यस्य तथा दुहादेः
 स्वप्नेः सुअः स्यात् तु सुवो लुडादौ
 स्तौतेस्थुणः सर्वलकार उक्तः ॥३१॥

सक्कः शकेः स्यादिह सक्कणो च
 भावेऽपि कर्मण्यपि नास्य तोरः^१ ।
 रुचे रुदेरिच्छति रोचरोदौ
 शिङ्ग सुआ भाआ भियो निरुक्तः ॥३२॥

^१मृजेर्घसो दे इह दाङ् उक्तो
 दृष्टस्तु तस्यैव भविष्यति स्यात् ।
 तुं-तय्ययोर्दां यकि दि च दः त्वे
^२णिचि स्मृता दाव-दवाव-आद्याः ॥३३॥

^१लोपश्चुरादौ च णिवो न हेतोः
 क्वचित्तु तस्यापि लुग् ऊहनीयः ।
 “राही हला चोरदि कण्ह-वंसिं
 कण्हो हरावेदि पुङ् उदासो”^२ ॥३४॥

अथो निपाता मह-केर-आद्या
^१मदीय इत्याद्यभिधानीयाः स्युः ।
 शत्रुघ्न इत्यत्र तु सत्तुहः स्यात्
 भीष्मे तु ^२भिम्हस्त्वस्ति तडित्ति^३ ॥३५॥

स्यादौपदीभ्रातरि धिद्वलुण्णः
 स्युर्जेत्तिआद्या इह यावदादौ ।
 इहाञ्जुकाद्या ^१गणिकादिकासु
 इत्थि स्त्रियां ^२ज्जेव्व यथान्वयेन ॥३६॥

(३२) I m. om. खपि नास्यतोरः. (३३) I mss. सृजे०. 2 m. om. the pāda.
 g. णिचि स्मृता दाव द एव आद्याः (em. given above). (३४) I m. om. लोप०
 (३५) I m. om. मदीय...तु. 2 mss. भिच्. 3 g. तडित्ति. (३६) I m. om. ०दिकासु
 etc. 2 g. ज्जेव्वयान्वयेन.

ही हो भो परितोपणे निगदितं ही माणहे विस्मये
 निर्वेदे अविद द्विरुक्तिसहितं वक्त्रे तथा वङ्कुडः^१ ।
 बोध्यं चोपकृते बुधैरवहदं क्लीवेदमः स्यादिणं
 भाषेपा तु विदूषकप्रभृतिभिर्वाच्यात्र नाट्यागमे ॥४॥

[आवन्ती बाह्यीकी च]

आवन्तिभाषा प्रतिपद्यतेऽसौ
^१ बाह्यीक-भाषा च विभिन्नपात्रा ।
 सिद्धिः ^२ समुन्मीलति शौरसेनी-
 प्राच्याद्वयी संकरतो यदीया ॥५॥

प्रायस्तकारे स्वरशेषतापि^१
^२ द्वे रेफलोपोऽत्र विकल्पितः स्यात् ।
 एवार्थके चेश इह चिचअश्च
 तथा सङ्घट्टे कथितः सरिच्छः ॥६॥

स्यात् त्वस्तु तूणोऽथ भविष्यति द्वौ
 ज्ञ-ज्ञा निरुक्तौ ततिपोरिहापि
 मध्येऽपि हो एव भुवो दृशस्तु
 पेक्खो णिचि स्याद् दरिसस्तु तस्य ॥७॥

सुव्रं श्रुवो जेरिह जिप्पमाहु-
 भण्णं भणेरगम्ममथो गमैश्च
 किज्जं कृजो इस्तु मुणिज्जमित्थं
 यका सहादेशम् उशन्ति धोराः ॥८॥

तिपा समं वाञ्छति सोच्छ्रमादीन्
 भविष्यति श्रु-प्रभृतिष्विहापि ।
 चेपां किलोदाहरण-प्रपञ्चो
 बोध्यो महाराष्ट्रगिरां विचारे ॥९॥

(४) I g. वहुभः. m. वहुडः (५) I g. बाह्यीकी. 2 m. समुन्मीलति, g. समुपलति (समुद्गच्छति). (६) I g. ०तादि. 2 m. दीरघ g. द्वेवेच, (दस्यापि). (८) I mss. गणे.

विलम्बकणे शे वयणमिम यश्चे

दृ-दृस्य तु श्च-श्च अनुक्रमेण ।

कहं णु भश्चालअ णिश्चूलेशि

^१त्तथस्य तु अ कथितः प्रवीणैः ॥१६॥

आणश्च मोश्चे ^१पधणाश क[य्]ज्जे

हालुश्चिप येम्मध शे क्खु एणे

कचित्तु न स्यात् शमलेशु अश्च-

त्थामेण मण्णं दलिअं कुल्लूणं ॥१७॥

अः प्रायश् च्छस्य तु गश्चदि क्खु

ण पश्चिमे धम्मपलश्चश ^१होर्ज्ज ।

चवर्गकाणामुपरि प्रयोज्यो

युक्तेषु चान्तःस्थयकार एव ॥१८॥

मं य्च ण ^१शम्पुय्च्छदि ल[य्]ज्जमाणे

णिउज्ज मय्ज्जे य्चडुले मुलाली ।

^२निपेधवाहुल्यम् इह प्रयोज्यं

मा मा ^३मुलालि ण पलिश्वइश्चम् ॥१९॥

क्ताप्रत्यये दाणि ^१पलि[य्]च्छिप शे

^२गोवङ्गणाहिं हशिदाणि कण्हे ।

कचिद् भवेदिश्च इअश्च तस्य

पलि[य्]च्छिदे शे हशि गोविआहिं ॥२०॥

पलिय्च्छिदाओ हशिआ क्खु ताओ^२

^३[तमा]ल-कुअमिह कुदूहलेण

दीर्घः कणि स्यात् कचिदत्र एणिह

^४यणाहणाकं पुलिणे क्खु यामि ॥२१॥

(१६) 1 m. तखस्यतथ, g. तखस्यतथ.

(१७) 1 mss. पह.

(१८) 1 mss.

हाय (g. em. होय्ज्ज). (१९) 1 m. प्रजच्छदि. 2 mss. निविध्. 3 g. पुलालि.

(२०) 1 g. em. पसोदए. 2 g. गोवन्टं नाहि (गोविन्द जाही). 3 mss. हलि. (२१) 1

mss. हनित्य. 2 m. तुन n. ते. 3 m. ताओर. g. अन्तर. 4 mss. यणाहणाके

सम्बोधने कृत अले च ले ले

आहं च हके च हगेऽहमर्थे ।

तुप्फे च तुम्हे जसि युष्मदः स्यात्

द्वौ स्था-वृषोरत्र [च] यच्चिण्ट वप्शौ^१ ॥२८॥

भुवो हुवश्चात्र^१ लटि प्रयोज्यः

कृते सृते चात्र गते च रूपम् ।

कडं मडं चात्र गडं वदन्ति

कअं सुअं चात्र गअं तथाऽन्ये ॥२९॥

कृन्तेस्तु कप्पो न च ह्रस्वता स्याद्

ईदूत आतश्च^१ अदेव कापि ।

स्याद्व्यत्ययः कापि सुपो विभक्ते-

दीर्घस्तिङः कुत्रचिदेवमन्यत् ॥३०॥

कस्यापि पैशाचिकधीरिहैव

न वेत्ति यो लक्षण-भेदमत्र ।

^१ पैशाचिकानां पुनरग्र पव

निरूपणीयं सविशेषमत्र ॥३१॥

दाक्षिणात्य-पद-सम्बलितं^१ यत्

संस्कृतादिभिरभिच्छुरितं^२ च ।

स्वादुसारममृतादपि काव्यं

दाक्षिणात्यमिति तत् कथयन्ति ॥३२॥

इति प्राकृतशासने कल्पतरौ द्वात्रिंशत्कुसुमैर्द्वितीयशाखाय

[प्राच्या]मागध्यर्धमागधी-दाक्षिणात्याभाषा-निर्णयो नाम

द्वितीयस्तवकः ॥

(२८) I m. वप्शौ. g. वप्सौ. (२९) I mss. लिटि. (३०) I mss. अदेव कापि.

(३१) I mss. पैशाचिकानां. (३२) I g. दाक्षिणपदसम्बलितं (संमिलितं). m. दाक्षिण पद

सम्बलितं. 2 g. संस्कृतादिभिच्छुरितं (अपि च्छुरितं).

तिङ्-सुप्-विभक्त्यादि-विपर्ययोऽपि

यथातथं सूरिभिरुहनीयम्^१ ।

सुपां क्वचिल्लोपम् उशन्ति धीरा

एद वा खियां जस्यपि सर्वनाम्नः ॥७॥

प्रायो भवेत् शहरिणी-सदृशे^१ विकर्षो

युक्तेपरैऽपि गुरवोऽत्र लघूभवन्ति ।

कामेण डञ्झदि क्लु मे हडके तवश्शी

अङ्गाल-लाशि पडिदे विअ मंश-खण्डे ॥८॥

प्रास्यं निरर्थकम् अपकमं विरुद्धं

^१न्यायागमादि-विकलं विहतोपमानं ।

प्रायः शकार-वचनं पुनरुक्तमिष्टं

दोषा पदेऽपि गुणतामिह संप्रयान्ति ॥९॥

[चाण्डालिका]

चाण्डालिकेति प्रथिता विभाषा

प्रवक्ष्यते चात्र यथोपदेशम् ।

एषा तु संसिध्यति शौरसेनी-

मागध्युपश्लेश-वशेन सम्यक् ॥१०॥

एत्वं स्त्रियां जस्यमि चेह शिष्टं

ये इत्थिके तत्थ [य्]चिलं वशन्ति ।

म[य्]ज्झं पि ताणं हलिणा लमन्ति

ते लाहिके पेक्क कुडङ्गअस्मि ॥११॥

भवेत् डसः श्शः पुलिशश्श अत्थे

दुः स्यात् प्रकृत्या रम हट्ट-तुट्ट^१ ।

अतो भवेत् सावुदपोह पेक्क

उअ त्थिए [य्]चन्दु णहङ्गणस्मि ॥१२॥

(७) I g. गुरिभि (सूरिभि०) (८) I g. शहरिणीसपुसे (शहरिणी सदृशे). (९) I g. न्यायागमादिविकलं विहितोपमानं. (१२) I g. हट्ट औट्ट.

कुत्रापि तस्येह भवेदिकारः

शय्चं हला मै घलि णट्थि शामी ।

आधारवाचिन्यपि पञ्चमी स्यात्

तुमं घलादो शहि [य्]चिण्ठ दाव ॥१६॥

सोलुं क च वा [य्]चिण्ठदि लश्क शेले

सस्वोधने नित्यम् अगौरवे त्वात् ।

अले तुमं वम्हणआ णिअय्च्छ

प्रायेण देश्या इह काव्यशब्दाः ॥२०॥

एएहि वा एहहि वात्त एही-

त्यर्थेऽथ पूर्वापरयोर्विरोधः ।

स्याद्वाक्ययोर्यस्तु स इष्ट एव

विज्ञेयमन्यत् कविसम्प्रदायात् ॥२१॥

एकैव सा मागधिकात्र भाषा

विभिद्यते पात्र विभेदतस्तु ।

आभीरिका द्राविडिकौत्कली च

वानौकसी मान्डुरिकेति नाम्ना ॥२२॥

[आभीरिका]

आभीरिकायामपरं विशेषं

वदन्ति केचित् तमिह ब्रवीमि ।

अस्यास्तु सिद्धिः खलु शावरीतः

शषौ पुनर्दन्त्य-स-कार एव ॥२३॥

कचित् पुनः कस्य भवेदिह त्वो

स्यात् कीचके मध्यम-चस्तु लृक् च ।

एएहि ले कीअअ कीअअ मं

पेश्च त्ति भीमेण हओ क्खु कीओ ॥२४॥

आदेरण्येऽत्र न लोप इष्टः

कचित् प्रयोज्यो द-र्योर्ल-कारः ।

अतो भवेदोद् इह सौतु नित्यं

भट्टारकः संकथितोऽत्र भट्टा ॥२५॥

प्राकृतकल्पतरौ

तृतीयशाखा

[प्रथमस्तवके नागरापभ्रंश-विधानम्]

निरुच्यते सम्प्रति नागरादि-

क्रमादपभ्रंश इह प्रसिद्ध्या ।

सर्वास्वपभ्रंशभिदासु सिद्धि-

र्मता पुरोदीरित भाषयोस्तु ॥१॥

अयुजि कखयोरत्रानादौ गर्वौ तथयोर्दधौ

'तदिह निपुणा नाके णागु ध्रुवन्ति सुखे सुधु ।

पदिदु पतिते शोथे सोधु क्रमात् सकलादिके

पुनरपि महाराष्ट्रीं संसाधयेत् सभलादिकम् ॥२॥

फः फ्र-स्कयोर्भवति पुष्कर-मस्कगादौ.

क्षस्यापि राक्षस-मुखे स इहोपदिष्टः ।

'संदानिते निजगदुः कवयश्छ-शब्दं

छुः शुण्डकेऽपि विरुभं तु मतं विरुद्धे ॥३॥

व्यास-व्याडि-प्रभृतिषु पदेष्वत्र रः स्यादधस्तात्

व्रासु-व्राडि-प्रिय-मृग-समे स्यात् प्रकृत्या रश्च ।

देश्या 'वीलादय इह 'लता-दुर्वलाद्यर्थकास्ते

वल्ह-प्रान्ते लघुनि च तथा 'साहुलिः स्यात् कवीनाम् ॥४॥

स्तोके 'थोडं स्याच्च भद्रेऽत्र भल्लं

'तेरं मेरं च त्वदीये मदीये ।

तस्मिन्नर्थे [तोहरं मो]हरं [च]

केहीत्याद्याः कीदृशीत्यादिकेषु ॥५॥

(२) 1 g. तदिह पुनानाकिणागु (तदिह च पुनर्लोकि लोगुः). (३) 1 g. रिपा० m. सिदानिते.

(४) 1 g. वीणादय (रीणादयः). 2 g. लतासुर्वनाद्यर्थके (न वा सुर्वनाद्यर्थके). 3 m. साखली, g. नाखली (साहुलिः). (४) 1 g. खोडं (घोडं). 2 g. तेष (वेरं). 3 m. हारं.

ए टास्त्रिषु स्याद् वणए वहूए
 पणालिए भिस्-डि-सुपां पुनहिं ।
 सर्वत्र बालाहिं वहूहिं तेहिं
 हे हो डसे द्वौ घरहे तथान्यत् ॥१२॥

हं हुं भ्यसः काणणहं णईहं
 पत्ते मतं काणणहुं वहूहुं ।
 हो हे डसः काणणहो णईहे
 हं हुं च केचिद् वणहं वहूहुं ॥१३॥

सु-स्सौ तथा रुक्खसु रुक्खहस्स
 ईदूत ए वा हु विभापितो हे ।
 आमस्तु हं नु वणहं वहूहं
 प्रयुज्यते केऽप्यपरे वहूहुं [?] ॥१४॥

रूपं महाराप्पिकयोहनीयम्
 आमीह 'ण-णहौ [?] इदुदन्तकानाम्
 ए अस्य 'टाभिर्डसि-डस्-डिभिः स्यात्
 सर्वत्र रूपं पुरिसे वदन्ति ॥१५॥

टैनास्त्विदुद्भयाम् 'असिएण [तुम्हे]
 संरक्खिओ रुक्खु [अ आ]सुएण ,
 पहिं भिसः स्याद् असिएहिं जुज्जे^१
 विइण्णु मच्चु इसुएहि एसु ॥१६॥

एच्च स्त्रियां डौ णइए वहूए
 संबोधने हे वणहे वहूहे ।
 सुपिह हस्वोऽपि निरुक्त ईदूत्
 पूर्वं तथोदाहृतमेव सर्वम् ॥१७॥

(१५) १ g. णण्हौ मईनदन्तकानां (णण्हौ इदुदन्तकानां). २ mss. टाविसं सिङ्सिडभिः
 (टाभिर्डसिङस् डिभिः). (१६) mss. असुमिणणस (m. तुक्ख) वक्खिओ (g. असिएण यदेवां
 संरक्खिओ).

इह काममचां लुग् इति विशेषः^१

प्रकृति-प्रत्यय-सन्धिपददिष्टाः ।

तदुदाहरणादि लक्ष्म-दृष्ट्या

कतिचित् संप्रतिपादयामि तावत् ॥२४॥

लोपश्चेदिह [रक्ख] रक्खउ तथा रक्खो 'यदाजागमः

स्याद् होइज्जइ होज्जइ कखु ^२सुघु वो देइव्वहो देव्वहो ।

^३वालाओ हि वलाउ (?) वालउ तथा वालाउ इत्यादिके

रूपे रूप-विपर्ययः पुनरचाम् उक्ता विशेषा बुधैः ॥२५॥

धातुतो भवति नात्मनेपदं

तिप्-मसोस्तु दि-हुमौ क्रमान्तौ ।

सो हसेदि हसहुं ण अभ्इइ

तद्विधि-प्रकृतिकौ तु मिप्सिपौ ॥२६॥

^१[मिप्]चात्र पेल्लिज्जम हत्थि कण्हें

म्ह-मसस्त्वदेतो [च धणा]इ देम्ह ।

हिर्वा सिपो देहि धणाइ तासु

हुः स्थस्य तुम्हे तुलहु प्पआसु ॥२७॥

लटि इहि ईस च वालउ [पहु]

हसिहिइ एहु हसीसइ कण्ह ।

क्वविदपि होस्सइ इत्यपि रूपं

लटि मसि का पुनरत्र कृजः स्यात् ॥२८॥

थक्क एा अपि तिष्ठतेः पइसरः स्यात् प्रेण सार्धं विशेषे-

वार्कण्डः पुनराश्लिषेरिह दृशे द्वौ देक्ख-पस्सावपि^१ ।

णिच्यस्यैव वदन्ति दाक्ख-दरसौ तिम्मस् तिमेः स्याच्च वै

^२ठन्वः स्थापयतेः पुनर्निगदितप्राबोऽथ^३ वञ्च व्रजेः ॥२९॥

(२४) १ g. लुग् इति विशेषः (लुग्विभाषाः). (२५) १ mss. यदङ्गोऽगम. २ g. सु × वो (सुअरो).

३ mss. वालाओइव्ववोलुव्वलाउ. g. वालाओ (g. वालाओ इतरं तु वालउ). (२६) १ mss. तिप्सिपीय.

(२७) १ mss. पिक् चावपेत्तिज्जदु २ mss. क्कन्दुदेताअअघा ड (g. आहि) देसु. ३ g. हिर्वाशिपी हेहि.

(२८) १ m. adds. तसुप्पिउ. (२९) १ g. पुष्पा, m. °पुस्सा° for पस्स°. २ mss. वञ्च°

३ mss. °वावीऽथ for °वावीऽथ.

भ्रुवो भो पुनर्भूर्मतः के ब्रुवो ब्रो
 न भो प्रादितः स्यु वृषे वर्हमाहुः ।
 यद् अन्यत्तु तत् संस्कृतं शौरसेनी-
 महाराष्ट्र-भाषश्च संसाधयन्ति ॥४॥

उपनागरमत्र संस्कृतादुभयोराहुरनन्तरोक्तयः ।
 १अथ शासति २टक्क-सैन्धवावपि पाञ्चाल-मनुष्य-लक्षणैः ॥५॥

टाक्की पुरा निगदिता खलु या विभाषा
 सा नागरादिभिरपि त्रिभिरन्विता चेत् ।
 तामैव टक्क-विषये निगदन्ति टाक्का-
 पभ्रं शमत्र तदुदाहरणं गवेष्यम् ॥६॥

ये नागर-त्राचडकादयोऽत्रा-
 पभ्रं शमेदाः कथिताः पुरस्तात् ।
 तद्वद् विशेषाश्रयणेन पाञ्चाल-
 लिकादयो विंशतिरत्र एव ॥७॥

अवादि इडि-बहुलात्र पाञ्चाल-
 [लिका] तु-भूम्ना खलु मागधी स्यात् ।
 वैदर्भिकाम् अल्लघनां वदन्ति
 लाटी तु सम्बोधन-शब्दभूम्ना ॥८॥

औड्री तु ईऔ-बहुला निर्दिष्टा
 कैकेयिका धीप्सित-शब्द-भूम्ना ।
 समास-भूयिष्ठ-पदा तु गौडी
 डकार-भूम्ना किल कौन्तलीं स्यात् ॥९॥

एकारभूम्ना निरवावि पाण्डी
 स्यात् सैप्पली(?) संयुत-वर्ण-भूम्ना ।
 कलिङ्गजा हिं-खचिताभिर्भूम्ना
 प्राच्या तु १सो-वट्ट-पदावलम्बा ॥१०॥

दन्त्योऽत्र सः स्यात् शपयोष्ट-वर्ग्य-

^१णस्यापि दन्त्यः कथितो न-कारः ।

भार्यादिषु र्यस्य रिभः सनश्च

स्नानादिषु स्नस्य निरूपणीयः ॥३॥

रत्नादिके युक्तविकर्षमाह

गृहे किहं तद्वद् इवे ^१पिधं च ।

कष्टे तथा एस्य सटः पृथिव्यां

निपात्यते [वै]^२ पृथुमीति^३ रूपम् ॥४॥

हितपकं हृदये प्रथमे पुनः

^१पृथुममिच्छति विस्मयसूक्ष्मयोः ।

^२पितुमभं ^३सुखमं क्वचिदर्थकं

कुपचि पक्ष्मपदे ^४पखमं मतम् ॥५॥

कार्ये कच्चं ^१तूनं आदिश्यते त्वः^२

^३पय-ज्ञ-न्यानां ज्ञो भवेक्षित्यमत्र ।

राज्ञो राचिष्ठा-डसि-डस्-^४डिषु स्यात्

तस्मिन् रज्ज्ना राचिना चैवमन्यत् ॥६॥

पैशाचिकं यत् किल शौरसेनं

तस्मिन् प-सोः स्यात् प्रथमः श-कारः ।

सर्वत्र रेफस्य ल-कार एव

श्रुः^१ तस्य कौत्सेयक-राक्षसादौ ॥७॥

^१अहुनि धुधैर्मतमधुना

भवति पिभं तिपि^२ पिबतेः ।

कृत-मृतयोः कड-मड-वद्

गत उदितं गड मानवैः ॥८॥

(३) I mss. नस्यापि (गस्यापि). (४) I g. पिबश्च. 2 em. by g. 3. mss. पृथुमीति (g. पृथुनीति). (५) I g. प्रदुमभिः 2 mss. विस्मयमभं. (g. पितुमभो). 3 m. पयम. (६) 4. g. प्रेखसे I mss. तून. 2 mss. कः. 3 g. डिमुप्याचु. m. डिमुस्याचु. (७) I g. श्रुः. (८) I mss. अण्ड पि (g. अण्डिणि). 2 mss. पिबति (लि) पि.

द्विविधं पदशुद्धमिष्यते

मतमेकं पुनरर्द्धशुद्धकम् ।

^१अपरं तु निरुच्यते चतु-

ष्पद-शुद्धं तदिदं विविच्यते ॥१५॥

^१यद्येकभाषामयमर्द्धमन्य-

भाषामयं चापरमर्द्धशुद्धम् ।

चतुर्षु पादेषु ^१यदा चतस्रो

भाषाश्चतुष्पाद-विशुद्धमेतत् ॥१६॥

तिल-तण्डुलवद्यदा तु भाषाः

प्रविशन्तीह बहुप्रकार उक्ताः ।

^१तदशुद्धमुदाहृतं तु काव्यं

तदिह ^२त्वस्य च [कारितं] क्रमेण ॥१७॥

यथा मम—

^१कमला-काम-[सं]लोल-काम-कला-कुल-कोमलालिकाः ।

कलिकाल-काल-कलिलं मुञ्च[ता]मु मोहकलोलम् ॥१८॥

अत्र पाञ्चाल-पैशाचिकाविलाः संस्कृताः [शब्दाः] । सर्वा एव पञ्चपञ्चाशद्

भाषाः । संकीर्णः शौरसेनीसंस्कृतयोः संकरो यथा मालती-माधवे (६।१०)—

^१सरले साहस रागं परिहर रम्भोरु मुञ्च संरम्भं ।

विरसं ^२विरहायासं सोढुं ^३तव चित्तमसहं मे ॥१९॥

^४एवं भाषाद्वयसंकरो द्रष्टव्यः । तच्च अर्द्धशुद्धं यथा—

भावेण ^१विरह-सिंहिणो मणीसु सभणे फुडिअ-पडिणसु ।

कण्ठे केवलसूत्रे ^२विरहिण्याः कालपाश इव ॥२०॥

(१५) I g. यपरन्तु. m. indistinct. (१६) I ०भाषामवमर्द्धं (g. नर्द्धं). 2 g. सदातेस्त्रीभाषा०

(१७) I ०मुदाहृतानि काव्यं. 2 g. स्वस्य. (१८) I mss कमलाकर्म लीलाकामकला कालरोम-
जालीका । कलिकालकाल कलिलं मुञ्चामुमोहकलोलं । (१९) I mss. साहसवाक्यं (g. सहेस०).
2 mss. विरहायमिसी. 3 g. em. तव. 4 g. एवं भाषा हरशंकरो...तच्च अर्द्धशुद्धम् । यथा

(२०) I mss. विरह सिंहिणी मणीसुसभलेफुडिअपडिणसु. 2 g. विरहिण्यास्तु.

RĀMA-ŚARMAN'S

PRĀKṚTA-KALPATARU

TRANSLATION

I. i. Vowels

1. The first *a* of the words of the *saṃṛddhi* group, is optionally lengthened. What are they ? [They are :] *saṃṛddhi*, *prakāṣa*, *prasiddhi*, *abhijāti*, *manasvinī*, *sadrkṣa*, *pratisiddhi*.

Notes : See Vr. I. 2 ; Mk. I. 3. Such a lengthening of *a* in the first syllable, occurs also in Pali (Geiger § 24) and the Asokan Pkt.

2. Others [add to this list] *prasupta* and *pratipad*, while some [add also] *sasya* and *aśva*. [For the latter two the lengthening of *a* is] compulsory before a single consonant. The first *a* of words like *iṣad*, *aṅgāra*, *mṛdaṅga*, *pakva*, *svapna*, and *vetasa* etc. become *i*.

Notes : See Vr. I. 2-3 ; Mk. I. 3-4. The change of *a* into *ā* in the Pkt. of *aśva* and *sasya*, is called Compensatory Lengthening. It occurs sporadically also in Pali (Geiger § 6). The change of *a* into *i*, occurs also in Pali (Geiger § 19) and early inscriptions including that of Asoka.

3. In words such as *paryanta*, *śayyā*, *utkara*, *vallī*, *vallārī*, *āścarya* and *saundarya* etc., [the first *a*] becomes *e*. *Trayodaśa* is also included in this (i.e. the foregoing list of words). In other cases [the change of *a* into *e*] may be learnt from the usage.

Notes : See Vr. I. 5 ; Mk. I. 7. The change of *a* into *e* as in *paryanta* occurs in Pali (Geiger, § 27. 5) and the Asokan Pkt. too. *Sejjū* probably comes from **sedyū* < **sadyū* from the root *sad*, to sit, to lie down. Skt. *śayyā* too seems to go back to Mg. **śajjū* < **sadyū* ; cf. *jyotis* from **dyotis*.

4. The first *a* of *vadara* and *lavaṇa* with syllables *da* and *va* respectively, becomes *o*. But in combination with the syllable *yū* of *mayūra* and *mayūkha*, the [first] *a* [in these words], is optionally changed into *o*.

12. The *u* of the words of *puṣkara* group i.e. *puṣkara*, *pustaka*, *lubdhaka*, *muktā*, *kuttina*, *tuṇḍa* and *muṇḍa* becomes *o*; others add *kuṇḍa* and *ruṇḍa* to this group.

Notes : See Vr. I. 20 ; Mk. I. 24. Such a change occurs in Pali also (Geiger § 10. 2).

13. The first *u* of the words of *mukuta* group becomes *a*. This rule is optional in case of *yudhiṣṭhira*. In *udūkhala*, *u* together with the syllable *du* optionally becomes *o*, and the syllable *ru* of *puruṣa* always becomes *ri*.

Notes : See Vr. I. 21, 22, 23 ; Mk. I. 26, 25, 28. *Puruṣa* becomes *purisa* in Pali too (Geiger, § 29). The comm. seems to include in the gaṇa the word *agaru* instead of *guru*, and leaves out *saukumārya* and *upari* (see Bhāmaha on Vr. I. 22). *Udukkhalam* ascribed to Vr. (I. 21) does not occur in Cowell's ed. which reads in its place *uluhalam* (v.l. *udūkhalam*). Our commentator seems to interpret Vr. in a manner different from that of Bhāmaha and Vasantarāja. See Nitti. p. 7.

14. In *madhūka*, *ū* becomes always *u*, but in *nūpura*, *e* is prescribed by the sages in place of *ū*. And in case of *tāmbūla* it becomes *o*; the *ṛ* when it is alone, (i. e. not preceded by a consonant) becomes *ri*, otherwise it becomes *a*.

Notes : See Vr. I. 24, 26, 27, 30 ; Mk. I. 30, 32, 24, 33, 36. The metre of the first two feet seems to be irregular (Nitti, p. 7). *Madhukesu* is probably a wrong reading for *madhuke tu*.

15-16. But in case of certain words such as *tādṛśa*, *yādṛśa* *ṛ* preceded by a consonant, is changed into *ri*. But *ṛ* becomes *i* in case of the words of *ṛṣi* group, i.e. *ṛṣi*, *kṛpā*, *dṛṣṭi*, *mṛgāṅka*, *gṛdhra*, *śṛṅgāra*, *bhṛṅgāra*, *śṛgāla*, *bhṛṅga*, *kṛpāṇa* *gṛṣṭi*, *pṛthula*, *kṛṣi*, *kṛti*, *vṛṣa*, *vṛṇhita*, *kṛta*, *akṛta*, *vṛścika*, *sṛṣṭi* and *kṛtyā*.

Notes : See Vr. I. 28, 31 ; Mk. I. 37, 34.

17-18. Others add to this *hrṣṭi*, *saṃrddhi* and *prakṛti* also. But in case of words of the *ṛtu* group, the change of *ṛ* to *u* is compulsory. This group includes *ṛtu*, *mṛdaṅga* *nibhṛta*, *pravṛtti*, *prāvṛt*, *mṛṇāla*, *pṛthivi*, *mṛta*, *vṛttānta*, *vṛndāvana*, *saṃvṛta*, *jāmātṛka*, *bhṛātṛka*, *mātṛka* and *prābhṛta*. In case of *vṛkṣa*, *vṛ* is changed optionally into *ru*.

I. ii. Simple Consonants

1. Simple intervocal *c, j, k, g, t, d, p, y*, and *v*, are dropped ; so does *m* of *yamunā*. [But] in some cases they are retained.

Notes : See Vr. II. 1, 2 ; Mk. II. 1, 2. The commentator's dictum (*asti sthiliti-yatra* etc.) seems to be a quotation from a versified Pkt. grammar now lost.

2-3. In the word *marakata* as well as *madagala*, *k* changes into *g*. The rule about dropping [simple consonants] extends thus far ; *y* becomes *j* optionally in *uttariya*, *-anīya*, and *dvitīya* ; and [the words with] *t*, always change it to *d*, and so also does *t* of *patākā*, *prati-* and *vetasa*, but *t* of *prati-* in words of *pratiññā* group, drops.

Notes : See Vr. II. 8, 17, Mk. II. 4, 16, 18, 10 ; Vr. does not mention *marakata* and *madagala*. Nitti's reconstruction of the stanzas is different.

4. *Ṭh* always changes into *ḍh* ; so does *t* of words such as, *śakata*, *śaṭā* and *kaiṭabha*. *Ṭh* of *prathama* and *śithila* always becomes *ḍh*. The learned say that *dh* of *auśadha* and *nīśadha* too always changes into *ḍh*.

Notes : See Vr. II. 21, 28, 24 ; Mk. II. 21, 19, 27.

5-6. In *garbhita* even when the word does not relate to a woman, *t* becomes *ṇ* ; *t* of *airāvata* also undergoes the same change. *ṭ* of the words of *kirāta* group becomes *d*. This group includes *kirāta*, *sampad*, *rajata*, *ṛtu*, *tāta*, *susāṅgata*, *samprati*, *saṃskṛta*, *susāṃyata*, *saṃvṛti*, *nivṛti*, *sāmprata*, *hata* and *āgata*. More such words may be gathered from the usage.

Notes : See Vr. II. 10, 11, 7 ; Mk. II. 11, 7. The word *garbhita* has been wrongly written in the mss. as *garvita*. But as on several occasions they confuse between *va* and *bh*, this word has been emended. See v.l. on I. 18 ; V. 10 etc. The first pāda has one hypermetric syllable. RT's *kirātādi gaṇa* is Vr's *ṛtvādi*.

7. *B* of *kabandha* changes into *p* or *m*, *p* changes into *v*, and so does *bh* of *kaiṭabha*. *K* of *śikara* as well as *ph* [in general] becomes *bh*, but in case of *śephālikā* this change is optional.

15. Some say that *l* of *lāṅgulaka*, *lohala* and *lāṅgalaka* always becomes *n*. Sibilants in *śāvaka*, *ṣat* and *saptaparṇa* change into *ch* while, [*d*] of *daṇḍa*, *doḷā* and *daśana* becomes *ḍ*.

Notes : See Vr. II. 40, 41, 35 ; Mk. II. 39, 40, 34-35. Cowell in his edition of Vr. wrongly reads *lohala* (made of iron) as *lāhala*, though his mss. DE give the correct form. This incorrect form appears in the current edition of Hc.'s grammar too. Mk. (comm. on II. 39) however reads this correctly.

16. In *manmatha* *m* becomes *v* ; *p* of words of *paruṣa* group will change into *ph*. *V* of *visinī* becomes *bh*. *V* (lit. in the sound before the conjunct consonant) will always be *bh* in *vihvalo*, and when *i* stands before a conjunct consonant it will be changed into *e*.

Notes : See Vr. II. 39, 38 ; Mk. II. 38, 36, 37. For *paruṣa* becoming *pharusa* in Pkt. see NŚ. XVIII. 15. According to Vr. (III. 47.) *vihvala* becomes *vebbhalo* and not *bhembbhalo* as ET. says. See Pischel, § 209. Mk. ignores this latter form, but does not mention Vr.'s *vebbhalo* either.

Here ends the second Posy consisting of sixteen flowers, of the Wishing-tree in the Instruction of Prakrit.

I. iii. Conjunct Consonants

1. *N*, *m* and *y*, when they are the second element (lit. below), and *r*, *l*, and *v*, when they are either the first or the second element, and *k*, *g*, *d*, *p* when they are the first element of a conjunct consonant, disappear, and so do *ś*, *ṣ*, and *ñ*. of *sarvajña* and *manojña*.

Notes : See Vr. III. 1, 2, 3, 5 ; Mk. III. 2, 3, 1, 5.

2. From *śmaśru* and *śmaśāṇa* the first *ś* drops and so does *s* of *smara* and *smera*. And *m* drops from *ghasmara* and *h* from *madhyāhṇaka* ; but from *vihvala*, *h* drops optionally. *R* may drop from *ḍr*, and *pa* always drops from *vanaspati*.

Notes : See Vr. III. 6, 7, 47, 4 ; Mk. III. 7, 8, 63, 4.

saṃvarta, *saṃkīrtana*, *varṭikā*, *āvarta*, *kīrti*, *varṭamāna*, *pūrti*, *varṭika*(?), *kartarī*. *Vṛnta* will have its *t* as *ṭ*, and *ṭh* will occur in *asthin*, and *bhindipāla* will take *ḍ* [for its *ḍ*].

Notes : See Vr. III. 24, 22, Mk. III. 27, 13. Vr. III. 45, 46 ; Mk. III. 65, 16 ; *aṭṭhi* > Bengali *āṭhi* (seed).

10. *Ḍ* is substituted for *rd* in words like *gārtā*, *sammarda*, *gardabha*, *vitardi*, *vicchardi*, *kapardaka*, and *ḍh* is prescribed for *rdh* and *gdh* in words other than *snigdha*, *govardhana* and *nirdhana* etc.

Notes : See Vr. III. 26, 25, 12, 3 ; Pu. III. 5 ; Mk. III. 29, 30, 35. *Viaḍḍha* probably gives rise to Bengali *veāḍā* (obstinate).

11. *Ñc* of words *pañcāśat* and *pañcadaśa* as well as *mn*, *ny* and *jñ* change into *ṇ*. So does *hṇ* of *cihṇa* ; *st* becomes *th* except in *stamba*. *P* or *t* is substituted [for *tm*] in *ātman*.

Notes : See Vr. III. 2, 44, 33, 34, 13, 48 ; Pu. III. 16, 18 ; Mk. III. 57, 47, 16, 61. *Sanṇā* > OB. *sāṇa* (hint) ; *hattḥo* > NIA. *hāth*, *hāt* (hand).

12. In words *māhātmya* and *tādātmya* one always substitutes *p* [for *tm*], and the same is substituted for *tm* in *kuṭmala* also. *Sp* and *sph* become *ph*, but in the place *sp* sometimes *si* occurs. *Bh* replaces [*hv*] in *gojihvikā* and *gahvara*.

Notes : See Vr. III. 48, 35, 36 ; Pu. III. 12 ; Mk. III. 60, 61, 48, 50, 62.

13. There occurs *r* for *ry* in *tūrya*, *paryantaka*, *dhairya*, *śauṭīrya*, *āścarya*, *saundarya*, etc. The learned think that this rule is optional in case of *sūrya*, while in words of the *caurya* group *rya* always becomes *ria*.

Notes : See Vr. III. 18, 19, 20 ; Mk. III. 21, 22.

14. [The *caurya* group includes] *cauryam*, *śauryam*, *vīryam*, and *āścaryam* also is included by some in this group. In *paryasta*, *paryāṇaka* and *saukumārya*, *ry* becomes *l*, but the change in *paryāṇka* is optional.

Notes : See Vr. III. 20, 21 ; Mk. III. 23, 24, *Pallaṅka* > Beng *pālāṇ* (cushioned bed).

15. In place of *hvo*, and in words like *vāṣpa*, *kārṣāpaṇaka* and *kuṣmāṇḍaka* in the feminine gender, *h* occurs. The conjunct

I. iv. Doubling of Consonants.

1. Stops which remain after the elision of an element of conjunct consonants as well as stops which remain under the rule relating to conjunct consonants beginning with *h* etc., will be doubled. But in case of words of the *nīḍa* group, the consonants may be optionally doubled, and the same is the case with the second element of a compound word and with words of the *sevā* group.

Notes : See Vr. III. 50, 52 ; Pu. III. 21, 23 ; Mk III. 69, 71, 76, 75.

2. Words of the *sevā* group are as follows : *sevā*, *iśvara*, *puṣya*, *eka*, *viśvāsa*, *pakka*, *aśiva*, *duḥkhita*, *trailokya*. *daiva*, *aśvaka*, *karnikāra*, *sasya*, *kautūhala*.

Note : See Pu. III. 22 ; Vr. and Mk. As in 1.

3. Prakrit grammars on the basis of some examples, prescribe also the doubling of the first letter of a word preceded by another word. But the doubling does not take place in case of *r* and *h*, and after an anusvāra and in the substitute of the root *jñā*.

Notes : See Vr. III. 54, 55, 56 ; Mk. III. 73, 74 ; *sassa* < Beng. *śāś* (kernel),

4. When an aspirated stop is doubled, its first element becomes a non-aspirate (lit. in the doubling second and the fourth of the group, the first part becomes the first and the third respectively).

Notes : See Vr. III, 51 ; Pu. III. 20 ; Mk. III. 70 ; *vuḍḍho* > Beng. *vuḍḍā*, Hindi. *vuḍḍhā*.

Here ends the [fourth] Posy on Doubling of Consonants, consisting of four flowers, of the Wishing-tree in the Instruction of Prakrit.

6. In Pkt. the word *vahih*, they say, will be *vāhiraṃ*, and *vahī*. The visarga after *a*, in words such as *sarojaka* will become *o* optionally.

Note : See Mk. IV. 6.

7. There will always be *tī* in place of *ī* immediately after a word, but after an anusvāra an elision [of *i*] is desired. And the wise always desire *vi* in place of *api* immediately after a word ; but after an anusvāra it will be *pi*.

Notes : See Vr. I. 14 ; IV, 28, Pu. IV. 5, 3, 4. Mk. I. 17, VIII. 17. Vr. ignores the second part of this rule.

8. *Ū* may replace the prefix *upa*, and *o* may optionally be substituted for the prefixes *apa* and *ava*. And in the word *Mahāwāṣṭra*, *r* and *h* may be transposed, and so may be *r* and *ṇ* in *Vārāṇasī*.

Notes : See Pu. IV. 22. Mk. IV. 33, 31, 56.

9. The same (transposition) of *r* and *ṇ* will take place in case of *kareṇu*, and in case of *ālāṇa*, *l*, and *ṇ* will be optionally transposed. *Lina* of the word *malina* will be optionally *ila*, and the *dakṣiṇa* may have *dakḥa* and *dāha* in place of *dakṣa*.

Notes : See Vr. IV. 28, 29, 31, Mk. IV. 55, 58, 63,

10. The word *gṛha* except when it is followed by *pati* becomes *ghara*. In *Brhaspati*, *b* and *h* will be changed into *bhaa*. In words like *Harīścandra*, *ś* is dropped, and in words indicating numerals *y* is dropped together with the letter which follows it.

Notes : See Vr. IV, 32, 30 ; Mk. IV, 61, 62, III, 10, IV, 8.

11. In the word *udumbara*, *d* is optionally dropped, and the same is the case with *ja* in *bhājana* and with *y* in *kālāyasa* and *kīśalaya*. And *v* together with *a* following it, is dropped optionally in words like *yāvat*.

Notes : See Vr. IV. 2, 3 ; Mk. IV. 7, 12, 10, 9.

12. The final consonant is dropped. Feminine words ending in consonants except *vidyut* and *taḍit* have *ā* in place of the consonant lost. Feminine words ending in *r*, will have *rā* in its place, and the final consonant of *kṣudh* will be *ha*, and the final vowel

18. The suffix *matup* is represented by *ālu*, *illa* and *vanta*, and *āla*, *ilta* and *manta* too are so used. These in all are six [to express *matup*]. The words like *hanumat* etc. will however be *hanumā* etc., though some will have *hanumanta* etc.

Notes : See Vr. IV. 25 ; Pu. IV. 29 ; Mk. IV. 42, 43.

19. Words such as *lajjāluka* etc., will take in feminine the suffix *in* ; but the form *mālāvai* (*mālāvatī*) is due to the Sanskritic tradition. The suffixes *alla* or *ella* are used pleonastically. Śākalya and Māṇḍavya however allow *ha* in such a case.

Notes : See Pu. IV. 30. Mk. IV. 45, 48, 49.

20. The word *kṣatra* forms its feminine with the suffix *inī*. Sometimes the suffix *la* is added to words *pita*, *vidyut* and *harit*. Similarly *ra* is added to words of *sukha* group. In *vrnda*, *ra* is added to *da*.

Notes : See Vr. IV. 26 ; Mk. IV. 50, 54.

21. To indicate connexion the suffix *ina* or *illa* is used while the suffix *ulla* is used to indicate anything belonging to. The suffix *a* is used in the sense of contempt and pity. The two, *maṣam* and *maam* are used for the suffix *mayā(t)*.

Notes : See Vr. IV. 25 ; Pu. IV. 31, 32 ; Mk. IV. 47, 46, 51 (comm.). The example of the *ka*, in contempt *caṇḍālo vollahao mama* (My wretched lover is a Candāla i.e. a person as cruel) seems to be a quotation.

22. The ancients prescribe *avanta* here (i. e. in Pkt.) in place of *tin* ; in the sense of habit the wise have always the suffix *iva*. The suffix *kitvā* (*lyap*) of the indeclinable perfect participle would be substituted by *ia*, *tūna* and *ūna* and also sometimes by *uāna*.

Notes : See Pu. IV. 23, 27 ; Mk. IV. 40, 41, 36, 37.

23. Some authorities according to the teachings of Śākalya and Māṇḍavya prescribe *tum* in the sense of *kitvā*. *Ara* is optionally added to words like *mādhya*. This optional addition may in practice come under the rule of sandhi.

Notes : See Pu. IV. 24 ; Mk. IV. 38.

24. Words of the *dramṣṭā* group, will have irregular forms such as *dādḥā*, *dhuā*, *enhi*, *naḍāla*, *goso*, *kandottḥam*, *māmī*, *piusi*, *golā*.

plural is *e*, but terminations of the nominative and accusative plurals are sometimes elided, and that of the locative and instrumental singular and the ablative plural are also dropped. In case of the locative singular *e* becomes the termination, and in cases of the instrumental singular and genitive plural *ṇ* is always added to the terminations. Before terminations of the genitive singular and plural, as well as the ablative plural, the final vowel of the base is lengthened.

Notes : See Vr. V. 1, 2, 4, 9, 6, 8, 11 ; Pu. V. 8, 10 ; Mk. V. 1, 3, 4, 10, 14, 5, 12, 13. As has been pointed out by Nitti, the loss, in Pkt., of case-endings of the locative, instrumental, accusative and the ablative singular, is difficult to be accepted.

3. In words ending in vowels, the termination for the instrumental and locative singular, will always be *e*, and an anusvāra will be the termination for all words in the accusative singular. The termination for the instrumental plural is *hiṃ* and of the ablative singular is *du*, *do* and *hi*, and for the ablative plural, it is always *hinto* and *sunto*.

Notes : See Vr. V. 12, 5, 6, 7, Pu. V. 3-6, 9 ; Mk. V. 11, 4, 6, 7, 8,

4. The termination for the genitive singular is *ssa* and that for the genitive plural is *ṇam*. The wise prescribe *mmi* for the locative singular and *su* for the locative plural. Words ending in *i* and *u* lengthen their final vowel in the nominative singular and in the instrumental and locative plural. The termination for the genitive and ablative singular is always *ṇo*.

Notes : See Vr. V. 8, 9, 10, 4, 18, 14 ; VI. 60. Pu. V. 16, 21-23. Mk. V. 9, 5, 10, 14, 22, 19.

5. Words ending in *i* and *u* have their nominative plural with *ṇo*, *vo* and *o*, and before *vo* and *o* the final vowel may also be *a*. Before *vo* and *o* and when the termination of the nominative plural drops the final vowel is lengthened. Thus six are the forms in the nominative plural e.g. *rāṇ*, *rāṇṇo*, *rāṇvo*, *rāṇo*, *rāṇvo*, *rāṇo*. The instrumental singular has the termination *ṇā* and the accusative plural *ṇo*, and such is optionally the case with the ablative and genitive singular.

Notes : See Vr. V. 16, 18, 17, 14 ; Pu. V. 17, 20 ; Mk. V. 20, 21, 17, 19. The examples given in the commentary (*aggī*

singular, nominative and accusative plural, and the genitive singular it may be *ā*. Words like *bhrātṛ*, *jāmāṭṛ*, *pitr* will have *ara* [instead of *r*]. But in the nominative and the vocative singular they may have *ā* as the termination.

Notes : See Vr. V. 1, 33 ; Pu. V. 24-27 ; Mk. V. 38, 40, 39, 41.

11. In declension the word *māṭṛ* always changes *r* into *ā* and the same is the case with *yāṭṛ*, *nanāṇḍṛ* and *duhitṛ*. The word *rājan* has *ā* and *o* [as terminations] in the nominative singular, *ṇā* in the instrumental singular, *ṇo* in the nominative and accusative plural and the genitive singular, and *ṇam* in the accusative singular as well as in the genitive plural.

Notes : See Vr. V. 32 ; Pu. V. 33-35 ; Mk. V. 42, 43, 44, 46, 45.

Pischel, §399.

12. In the vocative case singular one may have an anusvāra. Before *ṇo* of the nominative and accusative plural and *ṇam* of the genitive plural there will be an *ā*. *Na* is optionally doubled in the instrumental and genitive singular, and in that case *ja* is dropped ; but when the doubling does not occur, *i* always comes [in place of *ja*].

Notes : See Vr. V. 37, 39, 33, 40, 41 ; Mk. V. 51, 49, 46-47, 48.

13. *Rājan* may also be declined like a word ending in *a*. Words ending in *an* are to be declined like *rājan* except for *i* and doubling of *ṇa*. In the masculine gender *an* may be changed into *āṇa*. In this case one will have *appāṇo* in place of *ātman*.

Notes : See Vr. V. 45 ; Mk. V. 50, 53.

14. Words known as the *ṣaṭ*, drop their terminations for the nominative and accusative singular ; but there will be no *ā* or *e* in the declension and *ṣaṣ* will be *chaa*. In the feminine gender *ṣaṣ* will be *cha* before the terminations of the instrumental and locative. But *pañca* and such other words will take *a* in these cases before their terminations.

Notes : See Mk. V. 125, 128, 124. Vr. is silent on this rule.

The term *ṣaṭ* means words ending in *ṣ*, *n* and *-ali*. See Pāṇini

I. i. 24-25. Nitti understands this differently.

15. Words of *sarva* group i.e. pronouns will take *e* in the nominative plural and *mmi*, *ttha* and *ssim* in the locative singular.

feminine change *ta* into *sa*. The pronoun *adas* may be *aha* in the nominative singular, but it becomes *amu* before all terminations.

Notes : See Vr. VI. 18, 20, 22, 21 ; Pu. V. 70, 71, 72 ; Mk. V. 75, 76, 77, 78, 79, 80. An interesting quotation by the commentator, is as follows : *Lakṣyā' nurodhat iha kaścid āha 'lakkhijjāe esa gaā Harissa' | syād etadaḥ strīviṣave' pi esa naitan matam Prākṛta-śāsanānām ||* In this connexion some writers on the basis of the example *lakkhijjāe esa gaā Harissa*, (Hari's mace is being seen) said that from the base *etad* one can also have *esa* in the (nominative singular) feminine. This view however is not accepted by the grammars of Pkt.

20. Before terminations, *tri* and *dvi* will respectively be *tī* and *do*, but in the nominative and accusative plural, *tri* will be *tiṇṇi* *dvi* will have four forms such as *ve*, *doṇṇi*, *viṇṇi* and *veṇṇi*.

Notes ; See Vr. VI. 54, 55, 56, 57 ; Pu. V. 79, 80 ; Mk. V. 113, 115, 116. The difficulty about the interpretation of the rule is gone after its emendation.

21. The wise say that in these two cases some admits in Pkt. (in the nominative and accusative) four forms for *catur*, such as *cattāro*, *caturō*, *cattāri* and *cattari*.

Notes : See Vr. VI. 58 ; Pu. V. 81 ; Mk. V. 119, Vr. knows only *cattāro*, *cattāri*. Mk. adds to them *cattārā*, *cattāre*. Pischel recognizes only the first two (see § 429).

22. The three words denoting numbers (two, three and four) will have the termination *ṇam* in the genitive. These will be equally used in the three genders. *I* of *dvi* in the first part of a compound will be *u* or *o*. Words *bhavat* and *bhagavat* will have *ā* as the termination of the nominative singular.

Notes : See Vr. VI. 59 ; Pu. V. 82 ; Mk. V. 121, 117, 118.

23. In the vocative singular these two words (lit. here) will have an anusvāra as the termination, and in the instrumental singular, nominative and accusative plural, the termination will be *ḍā*, and in the ablative and the genitive singular and it will be *do*. According to the teaching of Śākalya and Māṇḍāya these are also included in the Pkt. grammars.

Notes : See Mk. V. 52. Nitti's emendation is different.

accusative singular, *maṃ*, *māṃ*, *ahammi*, and *ṇaṃ* the five forms in all.

Notes : See Vr. VI. 40-42 ; Mk. V. 97, 101, 98-100.

31. In the accusative plural there will be *amhe* and *ṇo*, in the instrumental singular, *me*, *mae*, *mai*, *ṇo* and *mamāi*. In the instrumental plural they have *amhehiṃ* and *amhehiṃ*. These are the opinions of the wise.

Notes : See Vr. VI. 43-46 ; Mk. V. 102, 103, 104, 105.

32. In the ablative singular there will be *mamādo*, *mamādu*, *matto*, *maitto*, *mahi*, the five forms. The termination of the ablative plural will be *hinto* and *sunto* added to *amha* its first element.

Notes : See Vr. VI. 48, 49 ; Mk. V. 106, 107.

33. The wise prescribe the four forms of the genitive singular such as *maha*, *majjha*, *me* and *mama*. In the genitive plural the wise speak of forms like, *amhāṇa*, *amhoṇa* *amho* and *ṇa*.

Notes : See Vr. VI. 50, 51 ; Mk. V. 109, 110.

34. In the locative singular there are two forms : *mamassim*, *mamammi* and in the locative plural *amhesu*, and *amhosu*. In the use of these two [pronouns] there will be similarity in all the three genders. Sometimes terminations drop from them due to special causes.

Notes : See Vr. VI. 52, 53 ; Mk. V. 111, 112. The new reconstruction of the passage removes the difficulty of interpreting it. Cf. Nitti.

35. Sometimes the cases are transposed in use, as some learned persons will say for *vilocanābhyāṃ piva Kṛṣṇarūpam*, *vilocāṇesum piva Kaṇharūvam* (Drink the beauty of Kṛṣṇa with the two eyes).

Notes : See Mk. V. 133.

Here ends the [sixth] Poṣy on Declension, consisting of thirty-five flowers, of the Wishing-tree in the Instruction of Prakrit.

tions may also be *ssam*. And for the first person the termination will be also *hissā* and *hitthā*. In the future etc. (i. e. the optative and the simple future also) *hi* and *ssa* will be preceded by *ī*, according to many [grammarians].

Notes : See Vr. VII. 13-15 ; Pu. VI. 14, 15, 16, 17 ; Mk. VI. 24-26.

7. The roots *kṛ*, *dā*, *śru*, *vac*, *rud*, *gam*, *dr*, *muc* and *prekṣ* in the future tense will be *kāha*, *dāha*, *soccha*, *voccha*, *roccha* and *gaccha* etc.

Notes : See Vr. VII. 16 ; Pu. VI. 19, 20 ; Mk. VI. 28, 29.

8. *Śru* etc., keep the same form in the future of all persons, but in this case the anusvāra drops, and the insertion of *hi* is optional. The three terminations of the third, second and the first persons in the imperative, are respectively *u*, *su* and *mu* in the active and middle voices.

Notes : See Vr. 17, 18 ; Pu. VI. 18, 22 Mk. VI. 30, 31.

9. In the second person singular [of the imperative mood] the termination *hi* will be used after the monosyllabic roots in the active and middle voices. Sometimes the termination may drop and then *a* will replace it. The termination of the imperative plural will be *ntu*, *ha* and *mo*. But in the future not relating to the present day, one may employ terminations like *jja* and *jā*.

Notes : See Vr. VII. 19, 20 ; Pu. VI. 23, 28 ; Mk. VI. 37, 33-35.

10. Before these suffixes there will be *e* in the present potential etc. In the imperative mood and in the present tense one uses in the three persons *jjo* and *jāhi* in the future tense etc. But in the conjugation in the future tense, of roots with many vowels, *jjo* and *jāhi* are not used.

Notes : See Vr. VII. 21-22 ; Pu. VI. 29 ; Mk. VI. 35-36.

11. One may use these two substitutes *jja* and *jā*, for indicating the conditional in case of the roots which are not monosyllabic. *Ihi* is the suffix that forms the future in the passive voice in the three persons.

Notes : See Vr. VII. 22 ; Pu. VI. 29 ; Mk. VI. 39.

I. viii. Substitution of Roots

1. In all tenses and moods *bhū* will be *ho* or *hu*. Preceded by *pra-* etc., it will be *bhava*, and there will be, besides, the form *duppabhava* (*duṣprabhava*. Skt.) and in the past participle (*hta*), it will be *hū*. But after *prāḥus*, *āvir*, *sam* and *ul*, it will not change. And *tvar* will always change to *tuvara*, and in the past participle it will be *tura*.

Notes : See Vr. VIII. 1-5 : Pu. VII. 1, 2. Mk. VII. 1-4, 6, 7.

2. *Ghūrṇa* will be *ghola* as well as *ghunma*, and *nud* will be *ṇolla*, and *pāta* will be *phālu*, while *rṛṣ*, *kṛṣ*, *mṛṣ* and *hṛṣ* will change *r* into *ari* [and the resultant forms will be *varis*, *karis*, *maris* and *haris*].

Notes : See Vr. VIII. 6, 7, 10, 11 ; Pu. VII. 4, 19 ; Mk. VII. 8, 9, 11, 53, 54. ✓ *ghola* occurs in Beng. *ghol* (buttermilk) and *gholā* (turbid). Grierson seems to equate *pāta*, and *pada* of Vr. (VIII. 10).

3. When not preceded by a prefix, *smṛ* will be *bhara* or *sumara* ; and according to some authorities, when preceded by *vi* it will be *vissara* and *vīvara*. And roots ending in *r* will end in *ara*.

Notes : See Vr. VIII. 18 ; Pu. VII. 20, Mk. VII. 14, 16, 54.

4. *Kṛ* will change also to *kṛṇa*. But in the gerundive adjective (*tavya*) infinitive (*tumun*) and indeclinable perfect participle, (*ktvā*) and in the past and future tenses it will be *kā* while in the past participle it will be *ka*. *Grah* will be *geṇha* and *hiṇṇa*, but before gerundive adjective infinitive and indeclinable perfect participle, it may be *ghe*.

Notes : See Vr. VIII. 13, 17, 15 16 ; I. 27, Pu. VII. 5, 6, 8, 7 ; Mk. VII. 112 114, 96, 97 ; I. 36 ; for *hiṇṇa* Mk. and Pu. have *hinda*.

5. *Jṛmbh* will change into *jambhā*, but according to Kātyāyana it will be *jambhā*, and according to the wise, the rules of Prakrit do not permit these substitutes when the root is preceded by a prefix.

Notes : See Vr. VIII. 14 ; Mk. VII. 32, 33. Kātyāyana mentioned in the text seems to be the author of the PM.

13. *Dā, Dhā nī* and *ḍi* will, in their conjugation, have *e* for *ā*, and *l* of *jalpa* will change to *m*. The final consonants will always, be *ḍa* in roots *pat* and *saḍ*, and in *kvath* and *v'sṭ* they will be *ḍha*.

Notes : See Vr. VIII. 24. 51, 39, 40 ; Pu. VII. 12, 11 ; Mk. VII. 19, 74, 70, 71.

14. The *tha* of *katha* will be *h*, and according to Śākalya *chid* and *bhid* meaning 'piercing' will take *nda* for *da*, and there will be doubling in case of roots like *śak*, and *ṛḍh* will have *ḍha* and *veṣṭa* will take *lla* after *sam* and *ud*.

Notes : See Vr. VIII. 38, 52, 44. 41 ; Pu. VII. 11 ; Mk. VII. 66, 84, 75, 72.

15. *Nṛt* and *vraj* will have *cca*, and *budh* and *yudh*, *jḡha* and so will be *ḍh* in case of *śudh*, *gṛḍh* and *sūth*. There will be an optional doubling [of the second consonant] in case of roots of the *gam* group. These are *gam*, *sam*, *vam*, *bhaṇ* and *sphaṭ*.

Notes : See Vr. VIII. 47, 48 ; Pu. VII. 29 ; Mk. VII. 79, 77.

16. The same rule [of doubling] is prescribed by the wise for *mīl* after *pra* etc., and for *han*, *khan*, *caḷ*, *vac* and *vaḍ*. Of these, *han*, and *khan* will change the *n* into *m*, and *caḷ* and *vac* their final sound to *l*, *vaḍ* its *ḍ* to *c*. Besides these the first vowel of *vac* and *vaḍ* will change to *o*. And the final consonant of the *bhuḡ* group will elide before the indeclinable perfect participle, gerundive adjective and infinitive.

Notes : See Vr. VIII. 56 ; Pu. VII. 31 ; Mk. VII. 87, 90. 93, 92, 91, 89.

17. The final consonant, will be doubled and the first vowel will be changed to *o* in case of the roots of the *bhuḡ* group ; because these are included in the *puṣkara* and the *sevā* groups. *Bhuḡ*, *rud* and *muc* will, therefore change their *u* to *o*, and the root *dū* will take *ma* or *mm* after it.

Notes : See Vr. VIII. 55, 8 ; Mk. VII. 102, 10.

18. [The roots] *jī*, *tu*, *hu*, *śru*, and *dhū* will take *na* and shorten the vowel ; and *jaa* may be substituted for *jī*, and *dhua* and

voice *ḍṛś* will be *dāva*. Vowels [of the root in conjugation] may sometimes change to *ā*.

Notes : See Mk. VII. 178, 106, 102.

25. *Suk* will be changed to *tua*, *tira* or *tara*, and *mṛd* to *mala*. *Pluṣ* will be changed to *bhīsa* and *khuppa*, and *chatta* and *chakka* will be substituted for *tyaj*.

Notes : See Vr. VIII. 70, 50 ; Mk. VII 55, 73, 46, 104.

26. *As* and *krudh* will change respectively to *accha* and *dhukka*. *Sṛp* will be *sappa* and *sakka*, and *kṣud*, *khumma* and *khunda*. *Toḍa*, *tuḍa*, *tutta* and *thoḍa* will be the substitutes for *truṭ*.

Notes : See Mk. VII. 116, 22, 47, 52, 64.

27. The wise say that *rāj* will be *reha*, *kṛṣ* will be *kaḍḍha*, and *rādh*, *randha*. Besides these they have prescribed that *krīḍ* will be *kīla*, *khac* will be *khaura*, and *skhala* will be *khuda* and *khunda*.

Notes : See Mk. VII. 103, 76, 99, 127.

28. *Ghrā* will be *jighra*, *īri* will be *nolla* and *pella*, and *svap* will be *sua*, *so* and *soa*. *Sah* before *tavya*, *tumun* and *kta*, will optionally be *soḍha*, and *vah* too before these will be *voḍha*.

Notes : See Mk. VII. 43, 58, 50.

29. *Ālukka* and *phamṣa* will be substituted for *sprṣ*, and the other two substitutes for the same are *chiva* and *chua*. But in the passive voice and in the past perfect participle (*kta*) substitutes for the same are *chippa*, *chikka*, *chitta* and *chiva*.

Notes : See Mk. VII. 144, 169, 176, 183.

30. *Stu* will be *thūna* and *thuva*, *kram* will be *phulla* and *cappa*. But the latter root (i. e. *kram*) after *ā* will be substituted by *añca* and *volla*, and *mīl* after the prefix *saṃ* will be *gala*.

Notes : See Mk. VII. 65, 135, 134.

31. *Vi-ghat* will be *viḥḥa*, and the causative of *ud-ghat* will be *oggha* ; *ā-jñā* will always be *ahisāha* and *ā-ruh* will be *vaḷagga*, *cumma* and *allūḍha*, and *vi-nam* will be *vāṇa*.

Notes : See Mk. VII, 109, 110, 136. The commentary is silent on *ahisāha*.

41. *Prati-pāli* will be *virīha* and *viramāla* ; *pīd* in the causative, will be *pīla*, *iṣ* will be *asāa*, and *prati-iṣ* will be *oggāha*.

Notes : See Mk. VII. 158, 182.

42. Besides these there are other alternative forms of these roots, according to Śākalya and Māṇḍavya, and similarly there are forms according to Kātyāyana. These are to be learnt from the usage.

Here ends the [eighth] Posy on the Tenses and Moods, of the Wishing- tree [in the Instruction] of Prakrit.

I. ix. Particles

1. Now the rules regarding the particles are given here. *Hum* is used to express giving, questioning, and ascertaining. *Hūm* is used to express sending back, surprise and suggestion. *O* also is to express suggestion, suffering and doubt.

Notes : See Vr. IX. 1, 2, 4 ; Mk. VIII. 1.

2. *Ccea* and *ccia* are both used in affirming with certainty. In questioning *kino* and *kisa* are used. *Arvo* is used in reflection and indication of distress, and *kim* in questioning, in ascertaining and in blaming.

Notes : See Vr. IX. 9, 10 ; Pu. VIII. 2 ; Mk. VIII. 19, 16, 23.

3. In addressing anyone the two particles *ae* and *vale* are used. *Ālāhi* is used in stopping anything. In addressing anyone *re* is [also] used, and in a quarrel *are* is used and *hire* is used in calling anyone loudly.

Notes : See Vr. IX. 12, 11, 15 ; Mk. VIII. 26, 3.

4. *Thū* is used in censuring, *hā* in grief and *nu* as an expletive or in the sense of Skt. *vā*. *Va*, *rva* and *vā* are used in the sense of *iva*. *Hare* is used in insulting, and *nūṇam* in the sense of certainty.

Notes : See Vr. IX. 12, 11, 15.

5. *Kḷhu* and *hu* are used in reflecting, and also in certitude and doubt. *Narara* and *nariri* are in the sense of only and

II. i. Sauraseni

1. [The Rules treating] the Śauraseni [dialect] are now being composed. The language treated before (i. e. Mahārāṣṭri) is indeed its basis. In words such as *vetasa*, *aṅgāra*, and the like, the first *a* does not become *i*, nor does it change to *o* in words like *caturthi* and *vadara* etc. (Cf. I. i, 2, 5 and 4).

Notes ; See Vr. XII. 2, 32 ; Pu. IX. 1, 2, 3, 1 ; Mk. IX. 1, 2.

2. In words *yathā* etc., the final *ā* is sometimes shortened. Except in the word *kiṃśuka*, the *i* in the words *piṇḍa* etc., does not become *e*. In the words *tunḍa*, *u* sometimes become *o*. *Udūkhala* does not become *okkhala*, nor does the long *ī* in *kīḍṛśa* and *īḍṛśa* become *e* (Cf. I. i, 6, 7, 8, 11, 13, 10).

Notes : See Pu. IX, 6 ; Mk. IX, 4, 5, 6, 7, 8. It is not clear from the text whether *d* of *īḍṛśa* and *kīḍṛśa* is to be retained, But Mk. (IX, 8) has *īḍisam*, Cf. Nitti. *Udūkhala* has become *uḍūkhala* (possibly wrongly) in Mk.

3. The *a* which has been prescribed as a substitute for *u* in *mukuta*, *yudhiṣṭhira* and *upari*, does not occur in this dialect, nor is the change of *u* in *puruṣa* [to *purīṣa*] to be made. The words such as *yāḍṛśa* and *tāḍṛśa* etc., are to be included in the group of words (*gaṇa*) beginning with *ṛṣi* (Cf. I. i. 13, 15).

Notes : *na covikārāḥ* = *na ca-u-vikārāḥ*. See Mk. IX. 10, 9, 19.

4. [The *e* of] *vedanā* and *devara* does not become *i*. *Rukkhā* is the substitute for *vrkṣa*. In *daiva* [the *ai*] does not become *ai*, nor does the *k* of *prakṣṭha* become *v*. In the words *pauruṣa* etc., [the *au*] does not become *ai*, nor in the *gaurava* does it become *ā* (Cf. I. i. 19, 18, 21, 22, 23, 24).

Notes : See Mk. IX. 11, 17, 13, 12, 14, 15.

5. Now we come to the single intervocal consonant. It is prescribed that *t* becomes *d*. The *th* of *prathama* also becomes *dh* [as in M]. In the word *garbhita*, the *t* becomes *ṇ*. Except in

9. Now about the substitutes for a conjunct consonant in any position in a word. In the word *utthita* there is no [change of *tth* to] *ṭṭh*. In the word *sphoṭaka*, *kh* is not substituted [for the *sph*], nor is *ṣṣ* substituted [for *ny*] in *Ābhimanyu*. The character *ḍḍ* is not substituted [for *rd*] in *saṃmardana* or *gardabha*, nor is *cch* substituted [for *kṣ*] in *kṣīra* or *sadṛkṣa* (Cf. I. iii. 3, 7, 10, 6).

Notes : See Mk. IX. 40, 39. 44. 42, 41.

10. So also in *kṣaṇa* [the *kṣ* does not become *cch*], nor does *hn* of *cihna* become *nṇ*. In *kuṣmāṇḍikā* [the *sm*] sometimes becomes *mah*. The word *vāspa* becomes *vappha* or *vāha*, and in *bhindipāla*, *ṇḍ* may optionally be substituted [for *nd*] (Cf. I. iii. 11, 15, 9).

Notes : See Mk. IX. 41, 45, 43. 46.

11. The change of *ṣm*, *kṣm* and *sm* to *mḥ* is optional. Except in the word *daiva* there is no doubling in the words of the *sevā* group (Cf. I. iii. 15).

Notes : Half of this verse is missing in both the mss. Mk. (IX. 50) differs from RT., and prohibits doubling except in three words viz. *kautuhala*, *sevā*, *sthūla*.

12. As a general rule, when a vowel follows, vowels [immediately preceding] are not elided. In *kālāyasa*, the syllable *ya*, and in *bhājana* the syllable *ja*, are not elided. In the word *kareṇu* there is no metathesis, and in the word *Brhaspati* the syllables *bha* and *ya* are not to be employed (Cf. I. v. 1, 2, 9, 10).

Notes : See Pu. IX. 36 ; Mk. IX. 47, 48, 51, 54.

13. The termination corresponding to both *tvā* and *ya* of the Skt. indeclinable past participle, is *ia*. In the word *idānīm*, the final anusvāra may optionally be omitted. The word *bhāga-dheyam* is to be treated as a masculine. A bull whether castrated or not is called *goṇa* (Cf. I. v. 22, 24).

Notes : The last quarter of the stanza is corrupt. If our emendation is correct it will place *goṇa* in the Ś. dialect. See Vr. XII. 9 ; Pu. IX. 38, 34, 35 ; Mk. IX. 52.

14. The nominative singular of *Durvāsas* is *Duvvāsā*. The termination of the ablative singular is *do*, and also, in the case of *ā*

19. *Hinto* is declared to be the substitute for *bhyas*, the termination of the ablative plural, while *tumha* is substituted for *yusmad* [thus forming *tumhe-hinto*]. The genitive singular is *te*, *de*, *tuka*, *tumha* or *tujjha*.

Notes : The second half of the verse 19 is missing in the mss. and so is the verse 20. See Pu. IX. 63 ; Mk XII. 86.

21. [Of *asmad*] the genitive plural is the twofold from *amhāṇa* or *amha*. They also teach the form *amhe*. Remaining forms which are not mentioned here can be ascertained merely by [comparing] the Mahārāṣṭrī dialect.

Notes : Grierson's emendation of the second foot seems to be wrong. It may better be emended as *athāmha ityevam* = *atha-amhe-ity-evam*. See Vr. XII. 32 ; Pu. writes (after IX. 64) *śeṣam-tu Mahārāṣṭrī-lakṣaṇād ity uktam eva*.

Conjugation

22. Verbs in general belong to the Parasmaipada conjugation, and among them the termination of the third person singular is only *di*. That of the third person plural is *anti*, that of the second person plural is *dha* and that of the first person plural is *mha*. The characteristic termination of the future base is *hi* and *ssa*. (Cf. I. vii. 1-4, 5).

Notes : See Vr. XII. 27 ; Pu. IX. 65-67 ; Mk, XII. 97, 101-104.

23. In the first person singular of the future *hā* is not used, only *ssā* being employed. The roots *gam* etc. do not have *gaccham* etc., for the first person singular and plural. In the future and other tenses *pekkha* is used instead of the root *ḍṛś*. To form the passive, the suffix *ṭa* alone is employed. (Cf. I. vii. 6. 7, 4).

Notes ; According to Mk. (ix. 112) Ṣ. *peccyadi* > *paśyati* and *pekkhadi* > *prekṣate*. We read the third foot differently. See Vr. XII. 18 ; Pu. IX. 75 ; Mk. XII. 106.

24. In this dialect the termination of the third person singular of the imperative is *du*, and of the second person singular

past participle it takes the form *gahi*. In the passive it becomes *gejjha* or *gheppa* and *masj* becomes *vudḍa* or *majja* in conjugation (Cf. I. viii, 4, 23).

Notes : See Pu. IX. 88, 89 ; Mk. XII. 128, 130, 129, 142.

29. The substitute for *vrai* is *vacca* and for *mṛj* is *pusa*. It is stated that *ghrā* becomes *jimgha* and [*spṛś* of which the present is] *spṛśati* becomes *chuva*. According to Śūdraka, two forms of *spṛśa* are also given for the passive, viz., *chippa* and *chiva* (I. viii. 15, 23, 29).

Notes : Cf. Mk. XII. 117, 115; 123.

30. The substitute for the root *bhā* is said to be *bhāsa*, that of *mlai* is *mīlā*, and that of *kṣud* is *khunda*. For the *th* of the root *kath*, *dh* is substituted. [The grammarians] prescribe an addition of the syllable *ṇa* at the end of the roots *hu*, *lū*, *śrū* and *jī* (Cf. I. viii. 26, 14, 19).

Notes : See Pu. IX. 92 ; Mk. XII. 116, 133, 118, 114, 134.

31. The roots *han* *khan*, *ram* and *vali* do not double their finals, nor do *duh* and the others [of the same group]. The substitute for *svap* is *sua*, but in the future and cognate tenses it is *suva*. For all the finite tenses of *stu* the substitute is *thūṇa*. (Cf. I. viii. 16, 20, 18, 39).

Notes : See Mk. XII. 145, 146, 138, 139, 120.

32. The substitutes for the root *śak* are *sakka* and *sakkaṇa*. The form *tira* is not used for the passive of this verb, for *ruc* we have *roca*, and for *rud*, *roda*, for *śi* we have *suā*, and for *bhā*, *bhāā* (I. viii, 14, 25, 12, 11, 7,).

Notes : See Pu. IX. 90 ; Mk. XII. 131, 132, 141.

33. The substitute for the root *mṛj* is *ghasa*. The root *dā* 'to give' becomes *de*, but only in the future it becomes *daī* and in the infinitive (*tumun*) and in the gerundive adjective (*tavṇa*) it takes the form *dā*, in the indeclinable perfect participle (*ktvā*) *da*, and in the passive *dī*. In the causal it becomes *dāvā*, *davāva* and other forms (Cf. I. viii. 13).

Notes ; See Vr. XII. 14, 30 ; Pu. IX, 76, 79 83 ; Mk. XII. 122. 196, 135, *Sṛj* is evidently a scribal error for *mṛj* in RT. as well as in Mk. (XII. 122) ; *ghas* (to rub) however to be derived from *ghṛś*, is often associated with *mṛj* in its l'kt. form, e.g. Mod. Beng. *mājā-ghasā* 'cleaning and rubbing.

II. ii. Pracya etc.

1. Next I tell the details of the Prācyā dialect which is explained as having Śauraseni for its basis. The nominative singular of the word *bhavat* 'your honour' ends in anusvāra preceded by *a* (so that we have *bhavam*), but in the nominative of the feminine of the same word, we necessarily have *od* (so that we get *bhodi*).

Notes : See Pu. X. 1-3 : Mk. X. 1, 4.

2. The word *mūrkhā* becomes *muraḥkha*. The word *hotthamāṇo* or occasionally *otthamāṇo* is used to indicate the future. In addressing a person of lower rank the vocative of *a* bases ends in *ā*. Skilled writers prefer *dhīdā* in the sense of *dahitṛ*, 'a daughter'.

Notes : See Pu. X. 9, 5, 4 ; Mk. X. 2. 3. 8, Though Pu. and Mk. also have *hokkhamāṇo* for *hotthamāṇa*; we emend it. For *ṣy* > *kkh* is unthinkable in Pkt. It is easier to connect the word with *hotthā* (was) in Jain Pkt.

3. The remaining [peculiarities] may very easily be gathered from [the usage of] the people. In this [dialect], proverbs are largely to be used ; and so are to be used sentences contradicting one another (lit. succeeding sentence opposed to the preceding one), but such sentences are intelligible on account of the simplicity of the meaning of words [constituting them].

Notes : See Pu. X. 13 ; NS. XVIII. 50. This dialect is assigned in *rūpakas* to the jester (*vidūṣaka*). Hence the peculiarity referred to in this rule may relate more to the literary style than to the language itself.

4. *Hī hī bho* is uttered as a token of satisfaction, and *hī māṇa^{he}* as a token of surprise. *Avida* spoken twice is an expression of sorrow. *Baṅkuḍa* is used in the sense of *vakra* crooked, and the intelligent must understand that *avahada* is used in the sense of *upakṛta*, (favoured). The neuter pronoun *idaṃ* becomes *iṇam*. According to the rules of dramatic composition this dialect is to be spoken by the Vidūṣaka and the like.

Notes : See Pu. X. 12, 7, 8. Mk. X. 9, 11, 12, 6.

10. According to the rules of dramatic composition, this dialect is spoken by characters of medium rank, a town mayor, a door-keeper and a knave, and also by constables and merchants.

Notes : See NS. XVIII. 50-51. By *eṣā bhāṣā* RT. means probably both Avanti and Bāhlikī.

Magadhi, Ardhamagadhi and Daksinatya

11. In the following verses Māgadhi is taught. It is the language of Rākṣasas, religious mendicants orthodox and heterodox (Jain and Buddhists), and of such like people. The wise derive it from the Mahārāṣṭrī and Śaurasenī bhāṣās as its bases.

Notes : See NS. XVIII. 49.

12. This Māgadhi is also the same as Ardhamāgadhi, but as regards the latter, poets make this distinction,—that whereas the word for Sanskrit *aham*, I, in Māgadhi may be *hage*, in Ardhamāgadhi it is only *aham*.

Notes : In the rule 28 below we are told that the Māgadhi forms for *aham*, are *āham* (*aham*), *hakke* and *hage*. Mk. XII. 38 differs. Pu. does not recognize AMg. for the Mg. form of *aham* see Vr. XI. 9 ; Pu. XII. 31. Mk. (XII. 30) gives the following forms of *aham* in Mg. and AMg. *hakke*, *hake*, *hagge* [*hage*] and *hagū*.

13-14. The dental *s* and the cerebral *ṣ* become only the palatal *ś* ; but an original *ṣ* is sometimes retained, as in *eṣe hage ayjjā vibhūṣide kḷhu* [*eso'ham adya vibhūṣitaḥ kḷhu*], today, forsooth here, I am finely dressed. But in the word *adhunā*, the vowel *i* is added in all three genders, as in *hage na eṣe ahunī kḷhu yāmi* [*aham na eṣo adhunā kḷhu yāmi*] I, forsooth do not go now. The letter *r* always becomes *l*, as in *kaluṇe* [*karuṇaḥ*] pathetic, and *vicāle* [*vicāraḥ*] 'reflection'. The letter *j* becomes *y* in this dialect, as in *yāṣe* [*yaśaḥ*], *yāṇali* [*jānāti*], he knows ; *yāva* [*yāvat*, up to ; *yāśśū* [*yaśya*] of whom (Cf. II. 17)

Notes : Mk. makes no exception for *ṣ* and he does not change *j* to *y*. See Vr. XI. 3 ; Pu. XII. 2, 3, 19 ; Mk. XII. 2. Mk. does not recognize *ahunī*, and *ṣ* in Mg. and A Mg. See also Vr. XI. 4 ; Pu. XII. 4, 5 ; Mk. XII. 3. Mk. does not recognize *y* for *j* in Mg. and AMg.

madhye catulaḥ Murāriḥ] and the restless Murāri, being abashed does not question me in the midst of bower.

There should be repetition [of words] in this dialect (let. here) in expressing disapproval, as in *mā mā Mulālīm na paṭiśśāś-sam* [*mā mā Murāriṃ na paṭiśśajīṣye*] nay, nay, I will not embrace Murāri.

Notes : See Vr. XI. 5 ; Pu. XII. 12, 13 ; Mk. XII. 7, 21, and Grierson's article *The Pronunciation of Pkt. Palatals* in in JRAS, 1913, and his notes on this in IA. (1923) pp. 30f ; and see also Pu. XII. 14.

20-21. The termination *tvā* of the indeclinable perfect participle becomes *dāni*, as in *paliyechhīe śe govaṅgaṇāhim hasidāni* *Kaṇhe* [*pratīkṣitāḥ sa gopāṅgaṇābhīḥ hasitvā Kṛṣṇaḥ*] this Kṛṣṇa with a smile, has been expected by the herd-maidens. Sometimes the termination may become *i* or *ia*, as in *paliyechhide śe haṣi goviāhim* (*pratīkṣitāḥ sa hasitvā gopikābhīḥ*). *paliyechhidāo haṣia kkhū tāo tamāla-kuñjammi kudūhalena* [*pratīkṣitāḥ hasitvā khalu tāḥ tamāla-kuñje kudūhalena*] he with a smile has been expected by herd-maidens ; they smiled and had been eagerly expected in the *tamāla* bower.

Sometimes in this dialect, the vowel before *kān* [that is the pleonastic suffix *ka*] is lengthened, as in *enhi Yaṇaddaṇākam puliṇe kkhū yāmi* [*idānim Janārdānam puliṇe khalu yāmi*] forsooth, I am now going to Janārdana in the river bank.

Notes : See Vr. XI. 16 ; Pu. XII. 15, 16. Mk. XII. 23, 24. Also Pu. XII. 17.

22. [The wise] permit *u* to be substituted for the prefixes *ava* and *apa* [as well as *o* prescribed for Mahārāṣṭrī], as in *khaṇam pi govī uśalādi pāsā* [*kṣaṇam api gopī apasarati pārśvāt*] for a moment the herd-maiden slips away from [his] side.

The word *puliṣa* is irregularly employed in the sense of *pums* a male ; and similarly, *hidakka* is used by the skilled, in the meaning of *hṛdaya*, the heart (cf. I. V. 8, 13 ; II. iii. 3. 5).

Notes : See Pu. XII. 18, 21 ; Mk. XII. 22. 25. 14. Cf. Vr. XI. 6.

27. The vowel *e* and *o* may optionally be used as the termination of the vocative case, as in *he bhaṣṭake*, or *bhaṣṭako kim bhukṭho* sir, are you hungry? In reproach the termination *ā* is observed to be optional, as in *puliṣā ale le* [*puruṣa are re*] shame you fellow! In surprise and affliction the termination is considered to be *hī*.

Notes : See Vr. XI. 13 ; Pu. XII. 29, 30, 23 ; Mk. XII. 27, 28.

28. In addressing a person, the appropriate interjections are *ale* [*are*] and *le le* [*re re*]. In the sense of the pronoun *aham* I, we find *āham*, *hakke* and *hage*. The nominative plural of the pronoun of the second person, is *tupphe* or *tumhe*. The equivalent of the root *sthā* and *vṛṣ* are respectively *yciṇṭa* and *vaṣṣa*.

Notes : See Pu. XII. 24, 31, 33, 34, cf. Vr. XI. 9, 14 ; Pu. XII. 32, Mk. XII. 30, 31, 32.

29. The substitute of the root *bhū* becomes, in the future, in this dialect also *huva*. They all tell us that the forms taken by *kṛtam*, done, *mṛtam*, dead, and *gatam*, gone, are in this dialect *kaḍam*, *maḍam*, *gaḍam*, while according to others they are also *kaam*, *maam* and *gaam*.

Notes : The first view seems to be preferable ; for *maḍā* (dead). of Mod. Beng. (a descendant of Mg.) is traceable to *maḍaa* (= *mṛtaka*). See Vr. XI. 15 ; Pu. XII. 35, 37 ; Mk. XII. 33, 34.

30. The substitute for the root *kṛnt* (*kṛt*) is *kappa*. The vowels *ī* and *ū* may not be shortened, and for *ā* alone *a* may be substituted. The case terminations [of substantives etc.] are sometimes interchanged, and also the vowel of a verbal termination lengthened, or occasionally there is another similar change.

Notes : See Pu. XII. 36, Mk. XI. 36, 37.

31. According to one authority, the consideration of *Paiśācika* should come even here, [for the benefit of one] who does not know that special rules in this matter ; but in the present work, the special rules for the various *Paiśācika* dialects are to be formed in detail further on (iii. xv.).

Notes : It is not known which authority is criticized by RT.

*Śialāṇ yeiṇṭha ghalammi [y]cedā
ale tumam rā yeiṭa yāmi haḷke
[śyāluka ! tiṣṭha gṛhe ceta
are tram rā tiṣṭha yāmi aham.]*

You wretched fellow, you servant, stay in the house ; or do you stay (here), I am going.

Notes : See Pu. XIII. 14, 1, 2, 10, Mk. XIII. 9 (Comm.).
See. Mk. XIII. 3.

4. The Conjunct *ttha* [of Śauraseni] remains unchanged. and does not become [*śca*] as in Māgadhi [II. ii. 16] as in *yeiṇṭhāmi althāṇagade kkhū haḷke [tiṣṭhāmi āsthānagataḥ khalu aham]*. I forsooth, am arrived at the place of assembly, and remain there. Sometimes also it becomes *ṇṭha* as in *yaṇṭha [yatra]* where *taṇṭha [tatra]* there, and as in *vaam silam miṣṣaṣi taṇṭha dāva [vayaḥ śilam miśrayasi tatra tāvat]* you mix age and good conduct there.

Notes : See Pu. XIII. 5, Mk. XIII. 4.

5-6. The suffix *ka* [*svārthe*] is in frequent use in this dialect. The word *va* is used in the meaning *iva*, and *haḍakka* in the sense of *hrdaya*, the heart. *Śyāla*, a brother-in-law, becomes *śiāla*. Declensional and conjugational suffixes are irregularly elided or added or genders are interchanged. Thus *Bibbhiṣaṇe bhikṣadi taśca haḷkam Indāṇim yo ṇa a śikṣaṇei, eṣe ghale ettha haḷe viṣāmi. [Vibhiṣaṇaḥ bhikṣati tatra mām Indrāgnī yo na ca śikṣoti]*. There Vibhiṣaṇa begs of me, and of Indra and Agni he is not able to do so ; here I enter this house.

On the other hand, these (cases etc.) are to be described as [optionally] remaining unchanged.

Notes : See Pu. XIII. 9, 6, 10, cf. Pu. XIII. 8.

7. Persons of verbs, and cases of nouns etc., are also interchanged at random. Of this a detailed account can be stated by the intelligent. The learned also teach that sometimes declensional suffixes are elided, and that the termination *e* may be optionally employed for the nominative plural feminine of a pronoun.

Notes : See Pu. XIII. 11, 12, Mk. XIII. 7, 8.

12. The termination of the genitive singular is *śsa* [and not optionally *āha* as allowed for Māgadhi by II. ii. 26] as in *puliśśa atthe* [*puruṣasya arthe*]. The conjunct *ṭṭh* is not changed [to *ṣṭh*, as required by II. ii. 15 Māgadhi] as in *rama haṭṭha-tuṭṭha* [*ramasva hr̥ṣṭa-tuṣṭaḥ*]. The nominative singular of *a* bases also, in this dialect, should end in *u*, as in *peśka uatthie ycandu nahaṅgaṇammi* [*prekṣasva upasthitaś candro nabho'ṅgaṇe*] behold, the moon has arrived in the courtyard of the firmament.

Notes : See Pu. XIV. 3, 5. Mk XIV. 5, cf. Pu. XIV, 2 ; Mk. XIV. 3.

13. In this dialect, the locative singular ends in *mmi*, as in *peśka gharammi Kaṇhaṃ* [*prekṣasva gṛhe Kṛṣṇam*] see Kṛṣṇa in the house. Sometimes it ends in *e*, as in *peśka vane vi edam* [*prekṣasva vane'py etam*] see him also in the forest. Rustic expressions are to be irregularly employed in this dialect, and in it the skilled use *ia* [for *tvā*], the termination of the perfect participle active.

Notes : See Pu. XIV. 4, 9, 8 ; Mk. XIV. 6, 9, 8.

14. The vocative, when used respectfully, always ends in *o*, as in *bhaṣṭako tuṃ Mahaālavesi* [*bhaṭṭaka tvam mahākāla-veśi*] sir, you are attired like Māhākāla. But when not used respectfully, it ends in *ā*, as in *kaha ettha yceḍā āṇesi me ayjja vi na kkhū vedhaṃ* [*katham atra ceṭa āṇayasi me adyāpi na khalu veṣṭam*] why you fellow; do you not bring me today also the executioner's noose ?

Notes : Cf. Pu. XIV. 6 (It seems that [Pu.'s sūtra should be emended).

15. For the interjection *are*, *arū* is used. For *tvadiya* thy and *madīya*, my, we have *tuhakelia*, etc. [i.e. *mahakelia*]. Again, for *ātmīya* own, we have *appāṇaakelia*. The letter *t* when intervocalic, [does not become *d*, as in Śauraseni and Māgadhi but] is elided, leaving its vowel behind [as in Mahārāṣṭri].

20. The termination of the nominative may optionally be elided, as in *yciṇṭhadi laśka śele* [*tiṣṭhati rakṣaḥ śaile*] a Rākṣasa stays in the mountain. The termination of the vocative when, disrespect is intended, is always *ā*, as in *ale tumam bamhaṇā nīayccha*. [*are tvam Brāhmaṇa paśya (nīcakṣa)*] O wretched Brahmin, look. In this dialect the words used in poetry are usually Deśi (*deśya*).

Notes : See Pu. XV. 5,7 ; cf. Pu. XV. 6 ; and see Mk. XV. 4. The *bamhaṇā* gives rise to Mod. Beng. *bāmnā* 'the wretched Brahmin.'

21. For *ehi* come, *eehi* or *chahi* is employed. Moreover want of agreement between two consecutive sentences (lit. between the former and the latter), is here considered desirable. Other peculiarities are to be gathered from the traditional forms used by poets.

22. What is nothing but the Māgadhī Bhāṣā is divided up [into so-called different varieties] according to the characters employing it, respectively, such as Ābhīrikā, Drāviḍikā, Autkalī, Vānaukasī and Māndurikā [i. e. the language of the Ābhīras, of Drāviḍa, of Utkala (Orissa), of foresters, and of Ostlers].

Note : Cf. Mk. XV. 9, 10.

Abhirika

23. Some authorities give a different account of the peculiarities of Ābhīrikā and these I here proceed to tell. The dialect is, in fact, based on Śābarī, but the letters ś and ṣ are represented only by a dental s.

Notes : See Mk. XV. 10 ; Pu. does not know any Ābhīrī, and Mk. (*loc. lit.*) thinks it is the same as Śābarī except that the latter has *-ia* and *-ua* for *-ktvā*, and it is *nātyāpabhraṃsa* which expression is not clear.

24. In the word *Kīcaka* [the name of Virāṭa's general who was slain by Bhīmasena for insulting Draupadī], it sometimes happens that the [final] *ka* becomes *o*, and that the *ca* in the middle of the word is elided. Thus *eehi le ! Kiaā ! Kiaā mam pēśca tti Bhīmseno hao kkhū Kīo* [*ehi are Kīcaka ! Kīcaka mām prekṣasva*]

[optional] words *kāham* [keṣām], *tāham* [teṣām], *jāham* [yeṣām], *etāham* [eteṣām].

Note : See Pu. XVI. 5. Mk. XVI. 6, 7.

30. They have told us that the word *tuhum* is used in the sense of *tvam*, thou ; *hamu* in the sense of *aham*, I ; and *maham* in the sense of *mama*, *jidham* is used in the sense of *yathā* as ; and *tidham* in the sense of *tathā*, so. The rest is to be ascertained, from the traditional usage of poets.

Notes : See Pu. XVI. 8, 9 ; Mk. XVI. 10, 11, 12, *Tuṅga* for *tvam* prescribed by Mk (XVI. 8) seems to be a spurious form ; *tvam-ham* emended by Nitti in Pu. (XVI. 7) seems to stand for *tum-ham*. For the Bengali original of Pu's work was, here probably misread by the Nepāli scribe.

31. Although Śākāraka, Audra, Draviḍa, and the others partake of the nature of Apabhraṃśa, if they are employed in stage plays and similar works, they are not to be considered as such by reason of their Apabhraṃśa-like nature [but are to be looked up as Vibhāṣās].

Notes : See Pu. XVI. 10, Mk. XVI. 10. According to these two authorities Hariścandra considers Takkī to be a Vibhāṣā and no Apabhraṃśa. RT., and Mk. think that Apabhraṃśa cannot be used in dramatic works. If this opinion can be accepted as authoritative, the Apabhraṃśa verses in Kālidāsa's *Vikramorvaśī* should be considered spurious.

Here in the Instruction of Prakrit, in the Wishing-tree [on the second Branch] ends the third Posy, consisting of thirtyone flowers.

Here in the Wishing-tree [of Prakrit] composed by Rāma-Tarkavāgīśa-Bhaṭṭācārya, has been told the second Branch consisting of three Posies.

5. For *stokam* we have *thoḍam* ; for *bhadram* we have *bhallam* ; for *tvadīyam* and *madīyam* we have respectively *teram* or [*toharam*] and *meram* or *moharam*, and for the feminine *kīdṛśi* we have *kehī*.

Note : Cf. Pu. XVII. 30.

6. The words *keha* and so on, are substituted for *kīdṛśa* and similar forms ; and *siā* is substituted for *śrīh*. A long vowel is sometimes shortened. The syllable *ḍā* is added to *a*-bases [in the masculine and neuter, but] not in the feminine. Thus *hiadā pasannam* [*hṛdayam prasannam*] : In the feminine it is *ḍi* that is added, as in *goladī laggu kaṇṭhe* [*gaurī lagnā kaṇṭhe*].

Notes : See Pu. XVII. 16, 18, 19. Mk. XVII. 8, 5, 6. See Pu. XVII. 18, 19, Mk. XVII. 5, 6.

7. In all three genders, the syllable *du* may be added, as in *jāraha kāmīnidu* [*jārasya kāmīnī*]. Necessary vulgar words are frequently met with. [With this termination] in the feminine, declensional terminations are elided, and the final vowel of the base is shortened ; and [thus] we have optionally *bālādu* *bālādu* [*bālā*, *bālāḥ* etc.].

Notes : See Pu. XVII. 20 ; Mk. XVII. 7. The termination *du* for all cases and numbers may probably be due to misreading of *hu* in some early mss. It (*hu*) occurs in many cases whereas *du* is not corroborated by a single Ap. work. *Du*, however, may possibly be a development of *sārva-vibhaktikas tasil*.

8-9. In all three genders [in the nominative singular], the declensional termination is elided, and the termination of the base [optionally] lengthened. Thus we have *aggi* or *aggī* [*agniḥ*] ; *vaṇaḍam* or *vaṇāḍam*. So also in the accusative and following cases they merely elide the declensional terminations ; but in the nominative and accusative singular, *a* bases may also [after the elision] optionally substitute the termination *u* [for the final vowel of the base], [for example] *kīlantu mam mohai* *Kaṇhu esu*. *Kīlantu ālingai Kaṇha govī*. [*Kṛīdan mām mohayati Kṛṣṇaḥ eṣaḥ* ; *kṛīdanti ālingati Kṛṣṇam gopī*].

on the other hand *kāṇanahum* and *vahūhrim* [*vadhūbhyaḥ*] are considered correct. The terminations of the genitive singular are *ho* and *he* as in *kāṇanaho* [*kānanasya*], *ṇaihe* [*nadyaḥ*]. Some authorities also give the terminations as *ham* and *hum* as in *vaṇaham* [*vanasya*], and *vahūhum* [*vadhvāḥ*].

14. Other [terminations of the genitive singular] are *su* and *ssa*, as in *rukhasu rukkahassa*]. After [nouns ending in] *ī* or *ū*, the termination is *e* or *hū* with *he* as an optional form. But the termination of the genitive plural is *ham*, as in *vaṇaham* [*vananām*], *vahūham* [*vadhūnām*], while other writers have *vahūhum*.

Notes : See Pu. XVII. 45, 46.

15. In this dialect, the Mahārāṣṭri terminations of the genitive plural, *ṇa* and *ṇha* are to be mentioned as used with nouns whose bases end in *ī* or *u* ; and the letter *e* may be substituted for the final vowel of an *a*-base in the instrumental singular, instrumental plural, ablative singular, genitive plural and locative singular in all genders, so that for all these we may have such a form as *purise*.

Notes : See Pu. XVII. 46. Mk. XVII. 23 ; cf. Mk. XVII. 29.

16. In regard to the bases in *ī* and *u*, the suffix of the instrumental singular in *ena*, as in *asienā* [*asinā*] or as in *asienā samrakkhio tumhe āsueṇa* [*asitena yūyam samrakṣitah vṛkṣaḥ āsugena*] with black arrows you have saved the tree. With these [nouns], the termination of the instrumental plural is *ehim*, as in *asiehim jeṇa viiṇṇa maccu isuehi* [*asitaiḥ yena vikīrṇaḥ mṛtyur iṣubhiḥ*] by whom death has been scattered with black arrows.

Note : See Pu. XVII. 47, 48 ; Mk. XVII. 24, 25.

17. The syllable *e* is also used in the feminine as the termination of the locative singular as in *ṇaie* [*nadyām*], *vahūe* [*vadhvām*]. In the vocative, the termination is *he* as in *vaṇihe* [*vaṇij*], *vahuhe* [*vadhu*]. In this dialect it is explained that the final vowel of *a* bases in *ī* and *ū*, is also shortened in the locative

singular of *yad* and *tad* are respectively *ye* and *se*. In addition to the forms given above, [the nomination singular] of *etad* is also *e*.

Notes : See Pu. XVII. 61, 62 ; Mk. XVII. 39, 40.

22. The nominative singular of *yusmad* is *tūham* and the nominative and accusative plural is *tumbhāṁ*. The instrumental and accusative and locative singular all take the form *paṁ*. The instrumental plural is *tumhahiṁ*. There are considered to be three forms of the ablative and genitive singular, viz. *tumha*, *tumhe*, *tuha* and in addition to these we sometimes find *tumbha*.

Notes : See Pu. XVII. 63, 64 ; Mk. XVII. 41, 42, 43, 44 and 45, 46.

23. The nominative singular of *asmad* is said to be *hamu*, and the nominative and accusative plural is *amhāṁ*. Its instrumental, accusative and locative singular is *māṁ*. Three forms are recorded for the instrumental plural, viz. *amhahiṁ*, *amhehi* and *amhe*. The ablative and genitive singular are described as *maha*, *majjha* or *majjhu* in the genitive singular [in addition to these three] we also have *amha*. In the genitive plural we optionally have *ṇo*. In the ablative plural we optionally have *amha* and in the locative plural we have *ahmāsu* or *ahmasu*.

Notes : See Pu. XVII. 65, 66, 67 ; Mk. XVII. 48, 49, 51, 52, 53, 54, 55.

24. In this dialect there are at will peculiar elisions of vowels in the union of bases with suffixes. As examples of this, I now proceed to give a few specimens.

Note : See Pu. XVII. 68 ; Mk. XVII. 56.

25. If there is an elision [of the final vowel of the base] we have *rukḷkha* or *rukḷkhaṁ* or *rukḷkho* [*vṛkṣaḥ*]. When we have the addition of a vowel we have a [sentence such as *hojjai* (for *hojjai*) *klkhu sugḥo deivvaḥo devvaho* [*bhavet kḥaṁ sukḥaḥ daivāt*]. Or there may be interchange of forms, as in *bālau* or *bālāu* etc. for *bālāo* [*bālāḥ* see v. 11]. Such are peculiarities of vowels as described by the learned.

Notes : See Mk. XVII. 56.

31. The following Apabhraṃśa words occur in the meanings respectively set before them : *tvām* = *tomme* ; *teṣām* = *tāṇṇa* ; *adhunā* = *muehi* (?) ; *amābhīḥ* = *ehim* ; *dvi* = *dui* ; *tri* = *tiṇṇi* ; *catur* = *cāri*. The intelligent can find examples of these in the poems of the old poet.

Notes : *Tiṇṇi* and *cāri* gives rise respectively to NIA. *tin* (*tin*), and *cār*.

Here ends the Posy on Nāgara Apabhraṃśa.

III. ii. Vracada Apabramsas

1. We now proceed to describe the Apabhraṃśa Bhāṣā called 'Vrācaḍa' which is current in the Sindhu country. Its basis is recorded as being nothing but Nāgara, especially when no definite rule is laid down for it.

Notes : See Pu. XVIII. 1 ; Mk. XVIII. 1. The etymology of the word *vrācaḍa* is not known. It is possibly a pseudo-Skt. form of *vācaḍa* (= *vaccaḍa* = **vrātyaka*, the despised Vrātya). Grammarians usually connect this with Sindh (Sindhu).

2. Only the palatal *ś* may be used in place of *s* and *ṣ*. In this dialect an original *r* or *ṛ* is preserved except in the word *bhṛtya* and others. When the letters *c* [including *ch*] and *j* [including *jh* ?] are doubled, the semi-vowel *y* is prefixed as in *giriśa-bhiyccchu lahia rayjje* [*giriśa-bhṛtyo labdhvā rājyam*], the servant of Śiva (Giriśa) having got the kingdom.

Notes : See Pu. XVIII. 2, 3, 4 ; Mk. XVIII. 3, 4, 2.

3. There can be no elision of [medial] *d* or [substitution of *h*] for [medial] *dh*, the initial *t* and *d* becomes respectively *ṭ* and *ḍ*. In this dialect, the word *sojji* is used as the equivalent of the Skt. *saiva*, and as regards *khaḍgah* it becomes *khaṇḍu*.

Notes : See Pu. XVIII. 6, 7 ; Mk. XVIII. 5, 6, 7, *khaṇḍu* is connected with Mod. Beng. খণ্ড.

4. The following are the *dhātuvādeśas* [in Vrācaḍa Ap.] *bhū bho*, but *bhū* with *kta* (past participle) or after *pra* etc., *brū*

9. Auḍri is described as noteworthy for the predominance of *ī* and *o* (*ū* ?). In Kaikeyī words are commonly repeated to express continuation, distribution etc. Gauḍī is rich in compound words. Kauntalī, forsooth, abounds in the pleonastic suffix *ḍa*.

Notes : See Pu. XVIII. 20, 21, 22. See notes on 6 above.

10. Pāṇḍyā has been described as full of the letter *e*. Saippal (Saimhali ?) is rich in compound consonants. Kāliṅgi is replete with the syllable *hiṃ*. But Prācyā is dependent on the words *so* and *vaṭṭa* (i. e. uses them profusely).

Note : See notes on 6 above. Grierson's reading *soraṭṭa* is evidently wrong. *Vaṭṭa* here is probably (root) of the forerunners of modern Eastern dialects like Bhojpuria and Avadhi, which have forms like *bāṭom*, *bāṭem* *bāṭa*, *bāṭas* etc. all going back to *vaṭṭa*.

11. Ābhīrikā commonly uses titles of respect, such as *bhaṭṭaka* and so forth. Kārṇāṭī is distinguished by the change of the letter *r* [for *l*] [or by the metathesis of *r*]. But Madhyadeśya employs only the *deśya* word. Gaurjari is full of Sanskrit words.

Note : See notes on 6 above.

12. Drāviḍī is distinguished by the change of *l* [for *r*] [or by metathesis of *l*]. Pāścātyā is distinguished by the mutual interchange of *r* and *l*. Vaitāliki is full of the letter *t*. But Kāñci is described as having irregularly the letters *e* and *o*.

Note : See notes on 6 above.

13. There is also another system of classifying the various kinds of Apabhraṃsa, viz. according to its use of the *deśya* words of each particular country in which it is spoken. This is not shown in detail in the present work, as it is very difficult to determine the division according to this classification.

Here ends the Posy on Vṛacaḍa Apabhraṃśa in the Instruction of Prakrit.

is used in the meaning of the word *kvācit* and the word *pakṣma* becomes *pakhamam*.

Notes : See Vr. X. 14 ; Pu. XIX. 18, 15, 11, 20 ; Mk. XIX. 11, 15, 14, 13, 9, 12. The readings *prthumam* though doubted by Grierson, has been corroborated by Pu.

6. The word *kāryam* becomes *kaccam*. The suffix *tvā* of the gerund becomes *tunam*. The double letter *ññ* is substituted for *nya*, for *jña* or for *nya*. In the instrumental, ablative, genitive and locative singular of the word *rājan* and *rāci* is employed. In this word there is also another (set of forms as in) *raññā* as well as *rācinā*.

Notes : See Vr. X. 11, 13, 9, 12 ; Pu. XIX. 21, 10, 22 ; Mk. XIX. 6, 17, 18, 19.

7. In the Paisācika which is [called] 'Śaurasena' *ś* the first of the three sibilants, is substituted for *ṣ* and *s*. The letter *l* alone is under all circumstances substituted for *r*, and *śka* is substituted for *lṣa* in words such as *kaukṣeyāka* and *rākṣasa*.

Notes : See Pu. XIX. 1, 3, 2, 5 ; Mk. XX. 1, 2, 3.

8. According to the opinion of the learned *adhunā* becomes *ahunī*. When *tip*, the termination of the third person singular follows, *pia* is substituted for *pibati* [so that we get *piati*, not *pipati* for *pibati* he drinks]. *Kaḍa*, and *maḍa* are substituted for *kṛta* and *mṛta* respectively and men pronounce *gaḷa* as *gaḍa*.

Notes : See Pu. XX. 12, 10, 11 ; Mk. XX. 12, 5.

9. It is considered that [the changes relating to] *bhāriā* and *vyā* are as before. But in the word *atthi* (*asti*) the *tth* remains unchanged, [and does not become *śtha* as in Māgadhi]. In the conjugation of the root *sthā*, *ntha* is substituted for *ṭha* (in Śauraseni *citṭhadi*), as in *ścinṭhadi*, while *sthitam* becomes *thiam*.

Notes : Cf. Pu. XX. 9. See Mk. XX.

10. In the case of abuse or the like, the termination of (the nominative) of a noun whose base is *a* is *ī*, as in *śiālī* (*śyālāh* ; a brother-in-law). Elsewhere, such nominatives end

16. *Ardhaśuddha* is when one half [of a verse] is in one language and the other half is in another language. *Catuspādaśuddha* is when the four-quarters of a verse are in four different languages.

17. When languages enter into a verse [mixed together] like sesame and rice, uttered in varied ways, that is called *Asuddha-saṃkirṇa Paisācika*, as in the following verse of my own composition :

18. *Kamalākāma-samlola-kāmakalākulakomalālikāḥ /*
Kalikāla-kāla-kalilaṃ muñcatāmu moha-kallolaṃ //

(Tr. O you, who longest for the love of Lakṣmī and whose hairs are out of order due to love-sport, leave you the turmoil of delusion caused by the black confusion of the Kali Age).

The above is Sanskrit polluted by Pāñcāla Paisācika. There are altogether fifty-five languages.

The following is an example of the blending of mixed Śaurāsenī and Sanskrit. It is taken from the *Mālatīmādhava* (VI. 10).

19. *Sarale śāhasa-rāgaṃ parihara rambhoru muñca saṃrambhaṃ /*
Virasaṃ virahāyāsaṃ soḍhuṃ tava cittam asahaṃ me //

(Tr. O simple maid of beautiful feature, give up this desperate attempt; [for know thee that] my heart is unable to look indifferently to this thy galling pangs of separation).

Notes : The couplet taken from *Mālatīmādhava*, occurs in Act VI. 10. (ref. Grierson). Grierson's reading *Harasamkara* is due to a *lacuna* in the ms.

20. *Bhāveṇa virahasihino maṇṣu saṇe phuḍia-paḍiesu /*
Kaṇthe kevalasūtram virahinyāḥ kālāpāśa iva //

(Tr. The jewels [in her necklace] having burst asunder due to the heat of the fire of separation, and having dropped

APPENDIX I.

पुरुषोत्तमकृतं

प्राकृतानुशासनम्

[The ms. begins from the middle of the Chapter III. It has been emended in several places which have been marked with asterisks. For the original readings and other informations see the Notes after each Chapter]

[दस्य डः] सम्मर्दादौ ॥१॥

त्य-ध्ययोश् चछौ ॥२॥

*द्यस्य जोऽपदादौ ॥३॥

ध्य-ह्ययोर् क्षः ॥४॥

*ध-ग्धयोर् बहुलं डः ॥५॥

ष्क-स्क-क्षां खः ॥६॥

*अक्ष्यादिषु च्छः ॥७॥

क्षण-वृक्ष-वक्षसां वा ॥८॥

प्रक्षरितादौ क्षः ॥९॥

प्सस्य म्हः ॥१०॥

दन-प्न-स्न-क्षण-ह्वानां ण्हः ॥११॥

प्सस्ययोः फः ॥१२॥

वाप्सेऽश्रुणि प्सस्यः हः ॥१३॥

*श्र-त्स-प्सां च्छः ॥१४॥

न्मस्य मः ॥१५॥

म्नस्य णः ॥१६॥

कमस्य पः ॥१७॥

आत्मनि त्सस्य वा ॥१८॥

शेषादेशयोर् द्वित्वम् अनादौ ॥१९॥

वर्गाणां द्वितीय-चतुर्थयोः शेषादेशयोर्-

ऊर्ध्वं प्रथमतृतीयौ ॥२०॥

नीड-स्रोत-प्रेमर्जु-यौवन-तैल-त्रैलोक्यादेर्

द्वित्वम् अनादौ यथादृष्टि ॥२१॥

सेवादिषु वा ॥२२॥

समासे च वा द्वित्वम् ॥२३॥

घक्रादिष्वनुस्वारः ॥२४॥

मांसादिषु बिन्दुलुग् वा ॥२५॥

संस्कृत-संस्कारादौ नित्यम् ॥२६॥

क्लिष्ट-म्लिष्ट-म्लिष्ट-क्रिया-रत्नशाङ्गादेर् युक्तस्य

विश्लेषः परस्वरवत्ता च पूर्वस्य ॥२७॥

श्री-स्त्री-ह्री-कृान्त-क्लेश-म्लानादा-

विदन्तता ॥२८॥

*हृ-र्षयोश्च ॥२९॥

क्ष्मा-श्लाघादेर् अदन्तता ॥३०॥

स्नेहादौ वा ॥३१॥

उ पञ्च-तन्व्यादिषु ॥३२॥

पुरुषोत्तमस्य प्राकृतानुशासने तृतीयोऽध्यायः ॥

Notes : (3) Vr. lacks [such a rule]. (4) ms. ध्यच्योर्भक्त. Emendations except where mentioned otherwise, have been adopted from Nitti's text. (5) ms. धंययोर्वहुलम्. (6) The same as Vr. III. 29, (7) ms. अचादिषु. The same as Vr. III. 30. (9) Vr. lacks. (14) ms. यसे प्साम्. The same as Vr. III. 40. (19) The same as Vr. III. 50. (27) ms. शारङ्गादेः for शार्ङ्गादेः (29) ms. हर्षयोश्च.

[पञ्चमोऽध्यायः—सुब्-विधिः]

द्वित्वेऽपि बहुवचनम् ॥१॥

चतुर्थ्याः पठ्यो तादर्थ्ये ॥२॥

विन्दुर् अमः ॥३॥

हिं भिसः ॥४॥

डसेर् दो-दु-द्वयः प्रकृतेर् दीर्घश्च ॥५॥

छपः छः ॥६॥

तृतीयाद्यन्तस्य बहुलम् अन्तेऽनुस्वारः ॥७॥

अदन्ताद् विसर्गलुग् ओत्वं च ॥८॥

भिसो हिं जस्-शसोर् इं च लघुवत् ॥९॥

जसो डा ॥१०॥

शसो डे ॥११॥

डेण टः ॥१२॥

*डसेर् द्वौ (आ) च ॥१३॥

डसः स्स डेर ए-म्मी ॥१४॥

डि-छपोर् एत् ॥१५॥

इद्-उद्भ्याम् छ-जसोर् लुग्

दीर्घश्च इदुतोः ॥१६॥

ओ-वो-णो च जशः ॥१७॥

ओ-वोर् अत्वं च इ-दुतोः ॥१८॥

शसो णो ॥१९॥

टा णा ॥२०॥

डसो णो-स्सौ ॥२१॥

डेर म्मि ॥२२॥

डि-छपोर् दीर्घः ॥२३॥

ऋत आरः छपि ॥२४॥

*पितृ-जामातृ-भ्रातृणाम् अरः ॥२५॥

ऋत आरः पित्रादेर् अरश्च सोर् आ ॥२६॥

ऋत उच् च जस्-शप्-टाडस्स ॥२७॥

यूनो जुभाणः ॥२८॥

शुनः छणहः ॥२९॥

पथः पडो ॥३०॥

वात्म-ब्रह्म-मूर्धाऽध्वनां छ-जस्-शस्-टा-डस्स

वा न-लोपः ॥३१॥

अप्पाऽत्ताऽत्ताणो वात्मानः ॥३२॥

राज्ञः स्वमोर् अन्त्यलुग् वा ॥३३॥

रण्णा राहणा च टान्तस्य ॥३४॥

रण्णो राहणो च डसन्तस्य ॥३५॥

छीवे स्वमोर् विन्दुः ॥३६॥

जस्-शसोर् इं-च दीर्घश्चात्र ॥३७॥

स्त्रियां ह्रस्वोऽमि ॥३८॥

जस्-शसोर् ओद्-उतौ ॥३९॥

जसो लोपश्च ॥४०॥

टा-डि-डसाम् एद्-इतौ ॥४१॥

अद्-आतौ च ॥४२॥

*इद्-उतोर् दीर्घः छपि लुकि च ॥४३॥

मातृ माता ॥४४॥

सम्बुदेर् लुकि न विकृतिः ॥४५॥

राज्ञो विन्दुर् वा ॥४६॥

स्त्रियां ह्रस्वः ॥४७॥

आत एत् ॥४८॥

सर्वनाम्नो जसो डे ॥४९॥

डसेस् तो दोऽनिदमादेः ॥५०॥

*डेः स्मिन्-स्मिन्-त्याः ॥५१॥

किं-यत्-तद्-इदम्-एतद्भ्यो

डिणा वा टः ॥५२॥

डेसिम् आमः ॥५३॥

इदम् एसिं वामा सह ॥५४॥

किं यत्-तदा डेर हिं च ॥५५॥

इआ आहे काले च दार्थे ॥५६॥

डस आस वा ५७॥

किमः कः छपि ॥५८॥

तदः पुंसि सो स्त्रियां सा ॥५९॥

[षष्ठोऽध्यायः—तिङ्विधिः]

धातूनाम् उभयपदित्वं हलन्तानां

चाऽदन्तता ॥१॥

त-तिपोर् इत् ॥२॥

न्ति क्षि-क्षयोः ॥३॥

*सिप्-थासोः सिः ॥४॥

*त्य-ध्वसोः त्या-हौ ॥५॥

एकाचः ह्यो इत्येके ॥६॥

इण्-मिपोर् मिः ॥७॥

मस्-महिडोर् मो-मु-माः ॥८॥

*त-क्ष-थासेटा ए-न्ते-से चाऽदन्ताल्लोपे ॥९॥

एत्वम् इ-न्ति-सि-हेषु विभाषा ॥१०॥

आत्वं मौ ॥११॥

आत्वम् इत्वं च मो-मु-मेषु ॥१२॥

धातोर् भविष्यति हिः ॥१३॥

*स्सश्च शाकल्यस्य ॥१४॥

ह्यस्मा चोत्तमे ॥१५॥

मिना स्सं च ॥१६॥

त्या च मो-मु-मैः ॥१७॥

*श्रू-वचि-गमि-रुदि-दृशि-मुचि-

भुजि-भिदां ॥१८॥

मिना सोच्छम् आद्यश्च ॥१९॥

*दा-कृजोर् दाहं काहं च ॥२०॥

अत एत्वम् इत्वं च ॥२१॥

विध्यादाव् एकस्मिन् दु-सू-मु ॥२२॥

न्तु-ह-मो बहुषु ॥२३॥

लृक् च सोर् अदन्तात् ॥२४॥

हिर् एकाचः ॥२५॥

प्रथम-मध्यमयोर् अदन्तस्य एत्वं वा ॥२६॥

आदेताव् उत्तमे ॥२७॥

वर्त्तमान भविष्यद्-विध्यादिषु बहुलम्

एकारस् त-तिपोर् ज-जा ॥२८॥

एद् अतः ॥२९॥

भूते त-तिपोर् ईमः ॥३०॥

आस्यद्देसिर् आसीदर्थे ॥३१॥

लृङ् शतृवत् ॥३२॥

यक इअ-जौ ॥३३॥

इअ-इज्योर् आत्वं मो-मु-मेषु ॥३४॥

मौ वा ॥३५॥

*न्त-मानौ शतृ-शानचौ ॥३६॥

ई च स्त्रियाम् ॥३७॥ *एत्वं चाऽन्ते ॥३८॥

णिच आवावे ॥३९॥

अदन्ताद् एच् चादिवृद्धिश्च बहुलम् ॥४०॥

क्त-यकोर आवि ॥४१॥

णि-लुक् चादेः परतो वृद्धिश्च ॥४२॥

निष्ठायास् अदन्तस्येत् ॥४३॥

एतच्च क्ता-तुं-तव्येषु ॥४४॥

गुरुपोत्तमस्य प्राकृतानुशासने महाराष्ट्र्यां तिङ् विधिः षष्ठोऽध्यायः ।

Notes : (4) ms. सिप्यसोः. (5) ms. योही for याही. (9) ms. not clear for *तादहोपे.(Nitti) and our *ताल्होपे. (14) ms. शाकल्येस्य (स not clear) (18) ms. वति for वचि, and भियां for भिदां. (20) ms. दाह for दाहं. (24) ms. लृक् च × × × तात्. (21) ms. om. *ध्यादि in विध्यादिषु. (29) This sūtra probably means that the roots ending in *a* change this vowel to *e* before the terminations mentioned in 28 above. (35) Tr. One may optionally have *a* before *mi*. See Nitti. (36) ms. न्तमानौ for न्तमाणी. (38) ms. एत्वम्.

[नवमोऽध्यायः—शौरसेनी]

अथ शौरसेनी ॥१॥

संस्कृतानुगमाद् बहुलम् ॥२॥

शेषे महाराष्ट्री ॥३॥

स्वादौ(?) ॥४॥

नाङ्गारादाव् हङ्गालादयः ॥५॥

ईदृशादौ ॥६॥

तथा भावकर्मणोः शृणोत्यादेर् न सुवादयः ॥७॥

*तथा भुजादेस् तं-तव्ययोर्न भोदादयः प्रायः ॥८॥

*अयुजाम् अनादौ तथपफां दधवभा बहुलम्-
अपताका-व्यापृत-गर्भितेषु ॥९॥

थस्य घः ॥१०॥

पस्य वः ॥११॥

फस्य भः ॥१२॥

भरते तो घः ॥१३॥

द-घ-व-याः प्रकृत्या ॥१४॥

दधाव् अल्पष्टम् उच्चार्यौ ॥१५॥

अदितौ च यवत् ॥१६॥

ककारः प्रकृत्याऽमदनिकादेः ॥१७॥

*ण्य झ-न्यानां णो वा ॥१८॥

झस्य णश्च ॥१९॥

आर्यादौ न ँस्य ज्ञः ॥२०॥

क्षेत्रादिषु क्षस्य खः ॥२१॥

दश-चतुर्दशयोः शस्य हो वा ॥२२॥

न नास्मि हः ॥२३॥

अश्रुणि चाप्पस्य वप्फ-वाहौ ॥२४॥

*अपूर्वस्याऽवह्वं वा ॥२५॥

इदानीं दाणि पदान्ते . २६॥

इत्थी स्त्रियाः ॥२७॥

एवस्य य्येव ॥२८॥

इवस्य विभः ॥२९॥

आश्चर्यस्याच्छरीअं ॥३०॥

*शत्रुनादिषु सत्तुहादयः ॥३१॥

तावक-मामकादेः ॥३२॥

मासिचिदादयः ॥३३॥

भागधेयं पुंसि च ॥३४॥

गोणः क्लीवे च ॥३५॥

सन्धिः संस्कृतबहुलम् ॥३६॥

पुनरप्यार्थे पुणवि पुणोवि ॥३७॥

त्वा-ल्यपोर् इअः ॥३८॥

कृत्वा-गत्वा कटुअ-गटुऔ ॥३९॥

त्व-तलोर्-दात्तगौ ॥४०॥

णिच आव-आवे ॥४१॥

*डसेर् दो दीर्घश्-चात् क्वचित् ॥४२॥

*कारणान्तडसेर् आत् ॥४३॥

ह्रिन्तो भ्यसः ॥४४॥

अदन्ताच् छोसो आण आणंच ॥४५॥

*डेर् एत् ॥४६॥

*इदुदन्ताद् ओ णो च जश्शसोरेक-

दीर्घश्च ॥४७॥

स्त्रियां जश्-शसोर् ओत् ॥४८॥

टा-डस्-डिप् एत् ॥४९॥

सर्वनाम्नश्च ॥५०॥

किं-यत्-तद्भ्यो डेर्-हि-ल्लि-त्थाः ॥५१॥

*पुंसि टा-डसांश्च वृक्षवत् ॥५२॥

पञ्च्यन्तस्य तद् अस्त्रियां से च ॥५३॥

पदस्य ॥५४॥

इदमः साव् अयं ॥५५॥

असि णं च ॥५६॥

इमाणम् अमि ॥५७॥

अस्मिन् इमस्मि च डौ ॥५८॥

स्त्रियाम् इयं सौ ॥५९॥

क्लीवे स्वमोर् इदं इमं च ॥६०॥

एतद् एदाणं अमि ॥६१॥

युष्मत् स्वमोस् तुमं ॥६२॥

डौ तद् तद् ॥६३॥

अस्मदोऽहं हं सौ ॥६४॥

शेषं तु महाराष्ट्रीलक्षणादित्युक्तमेव ॥६४क॥

इति पुरुषोत्तमकृतौ प्राकृतानुशासने शौरसेन्यां सुवन्तपरिच्छेदः ।

[एकादशोऽध्यायः—आवन्ती]

अथावन्ती महाराष्ट्रीशौरसेन्योरैक्यम् ॥१॥

*द्वे रेफलोपो वा ॥२॥

*त-कारो बहुलं स्वरशेषः ॥३॥

*त-तिपोरुज्जजा भवति भविता ?

भविष्यतीति चार्थं ॥४॥

धातुतिङोर् मध्ये च ॥५॥

शृणोत्यादेर्यका सह सुव्वादयः ॥६॥

भविष्यत्काले शृणोत्यादेर्मिपा सोच्छ-

सादयश्च ॥७॥

भुवो हो होइ ॥८॥

विशेषतोऽनन्तरं वक्ष्यते तद्यथा ॥९॥

*तव-ममयोस् तुहु महु च ॥१०॥

इति पुरुषोत्तमस्य प्राकृतानुशा[सने] आवन्तीभाषासूत्रं समाप्तम् ।

Notes : (२) ms. द्वेरेफलोपो ; see RT. II. 2, 6. (३) ms. इकारो (n. त कारो). ms. तितिपोर and भवत्ता भविष्यति तिचार्थं (10) ms. तुहु for तुह ;

[द्वादशोऽध्यायः—मागधी]

अथ मागधी शौरसेनीतः प्रायः ॥१॥

सर्वत्र सपोः शः ॥२॥

पः प्रकृत्या क्वचित् ॥३॥

रो लः ॥४॥

ज-झयोः र्य्यहौ ॥५॥

क्वस्य श्कः ॥६॥

न क्वलोः ॥७॥

क्षस्य संयोगवैपरीत्यञ्च ॥८॥

त्थद्वयोः इतण्डौ ॥९॥

त्तद्वयोः क्वचित् ॥१०॥

च्छस्य श्चः ॥११॥

*धस्य हः क्वचित् ॥१२॥

सुः स्पष्टतालव्यः ॥१३॥

निषेधवाहुल्यञ्च ॥१४॥

त्त्वो दाणिश्च ॥१५॥

क्वचिद् इत् ॥१६॥

कनि दीर्घः ॥१७॥

उद् अवापयोः ॥१८॥

अधुनार्थेऽहुनि ॥१९॥

वसतौ वसधी ॥२०॥

पुरुषे पुलिशः ॥२१॥

कोष्णादीनां कोशिणादयः ॥२२॥

द्दी विस्मयोपहासकुशलेषु ॥२३॥

लेले अले चाक्षेपसम्भाषणयोः ॥२४॥

अदन्तसोर् इदेतौ पुंसि ॥२५॥

लुक् च च्छन्दोवशात् ॥२६॥

*डसो ह्रस्वं वा दीर्घश्चातः ॥२७॥

पक्षे डसः स्स पु च ॥२८॥

सम्बुद्धेर् एदोतौ ॥२९॥

आद् वाक्षेपे ॥३०॥

अहमर्थं हके ह्यो हुं च ॥३१॥

युष्मानित्यर्थं तुम्हं च ॥३२॥

तिष्ठतेश् चिद्दः ॥३३॥

*वृपेर् वश्शश्च ॥३४॥

लटि भुवो हुवश्च ॥३५॥

कृतेः कप्पः ॥३६॥

कृ-मृ-गमां क-म-गाः कस्य डत्वञ्च वा ॥३७॥

*रोचतेर्ल [च] लोपश्च ॥३८॥

श्रीपुरुषोत्तमदेवस्य प्राकृतसूत्रे मागधीभाषा समाप्ता ।

Notes : (12) ms. धस्य ल क्वचित्. Here *la* is evidently a wrong reading for *ha*, hence I make the emendation. (27) ms. डसे ह्रस्वादीर्घश्चातः. The emendation is mine. (29) ms. सम्बुद्धेर्. This is also a case of de-aspiration in the ms. (34) ms. हर्चैर्वश्च च. (38) ms. रोचते लोपश्च. The em. is mine.

[षोडशोऽध्यायः—टाकी]

अथ टक्कदेशीया विभाषा संस्कृतशौरसेन्योः ॥१॥ *त्वमहंसमार्थेषु तुहुं हम् (हम्) ॥७॥
 उद् बहुलम् ॥२॥ एं च टान्तस्य ॥३॥ यथा-तथोर् जिघ-तिधौ ॥८॥
 *भ्यसो हं हुं च ॥४॥ शेषं प्रयोगात् ॥९॥
 आमो वा ॥५॥ *हरिश्चन्द्रस्त्विमां टक्कभाषामपभ्रंशमिच्छति
 वा (सर्वादेषु च ?) ॥६॥ न प्राकृतम् ॥१०॥

श्रीपुरुषोत्तमस्य कृतो प्राकृतानुशासनसूत्रम् इति ।

Notes : (4) ms. सुवो for भ्यसो. (7) ms. त्वं हं समर्थेषु तुहुं. (10) ms.
 in अपभ्रंशमिदिति is indistinct in some letters.

[सप्तदशोऽध्यायः—नागराप्रभंशः]

अथातोऽपभ्रंशानुशासनम् तत्र नागरकः ॥१॥ दुश्च ॥२०॥ व्यत्ययो लिङ्गानाम् ॥२१॥
 शणोः सः ॥२॥ यस्य जः ॥३॥ ड्यामोर्हस्वश्च ॥२२॥
 नो णः ॥४॥ *यावत्तावतोर्जिम-तिमौ ॥२३॥
 कगादेः स्वरशेषता ॥५॥ भूत-इत्यर्थे भूहः ॥२४॥
 पो वः ॥६॥ *फो भः ॥७॥ कइ-किंप्रदु-किंप्र-कि(की)राः
 खयभं हः ॥८॥ पञ्चामी किमर्थे ॥२५॥
 *प्रकटादाच् आदेर् आत्वं वा ॥९॥ इवार्थे ण णइ णावइ णहं जिम जणि ॥२६॥
 गृधादेः क्त इत्वम् ॥१०॥ जइ पादपूरणे ॥२७॥ खेदे वइः ॥२८॥
 ओद् औतः ॥११॥ स्वच्छन्दादौ छच्छन्दादयः ॥२९॥
 अठः पौरुषादिषु ॥१२॥ तदीयमदीययोस् तुम्भाराम्भारौ ॥३०॥
 *अनादावयुजां कस्यथां गवधवा वा ॥१३॥ घदादयो देश्याम् ॥३१॥
 *व्यासादीनामादेर् अथो रः ॥१४॥ पुत्रिण्येपिण्येवयः क्तः ॥३२॥
 र-कृतौ प्रकृत्या च ॥१५॥ इदिऔ च ॥३३॥
 गुह्यावर्धं चन्द्रोवशात् ॥१६॥ निपिण्व् ओ च वुवः ॥३४॥
 अजसली च बहुलम् ॥१७॥ भू-गमि-कृजां भो-गं-करा विभाषा ॥३५॥
 *अदन्ताद् शम्शयोर् टा ॥१८॥ *एवं अणहुं अणहिं एप्पि
 क्षिपां डिः ॥१९॥ एप्पिण्-एवयः [तुम-प्रत्यये च] ॥३६॥

Notes : (7) ms. सो भः. (9) ms. आत्मन्वा. (19) ms. अनादावयुजम्.
 (14) ms. एर्दो for एथोर्. (18) ms. गययो for गम्ययो. (21) ms.
 भ्यसो. (23) ms. जिममि, the em. is mine. (25) Nitti's em. seems
 to be mistaken. (36) ms. एद् for एव. The bracketed part wrongly
 put after 68 below. Hence my em. See He-4, 411.

[अष्टादशोऽध्यायः—ब्राचडापभ्रंशः]

*अथ ब्राचडकम् ॥१॥ पलोः शः ॥२॥
 र-ऋतौ प्रकृत्या भृत्यवर्जम् ॥३॥
 चवर्गः स्पष्टतालव्यः ॥४॥
 तथौ चास्पष्टौ ॥५॥
 पदादौ तडयोः टदौ च ॥६॥
 *खड्गस्य खण्डुः ॥७॥
 जे-जि-जैवस्य ॥८॥
 भवते भौऽप्रादौ ॥९॥ *क्तो भूः ॥१०॥
 *व्रजेर् वज्रः ॥११॥ वृपेर् वहः ॥१२॥
 शेपं प्रयोगात् ॥१३॥

अथोपनागरकम् ॥१४॥
 द्वयोः साङ्ख्यात् ॥१५॥
 *सूक्ष्मान्तरास्तु पाञ्चालादयो लोकतः ॥१६॥
 क्य (?) ॥१७॥ उल्लूपाया वैदभी ॥१८॥
 सम्बोधनादया लाटी ॥१९॥
 *इकारौकारप्रायौ ओङ्गी ॥२०॥
 सवीप्साप्राया कैकेयी ॥२१॥
 *बहुसमासा गौडी ॥२२॥
 *एवं टक्-वर्वर-कुन्तल-पाण्ड्य-सिंघलादिभाषा
 उन्नेयाः ॥२३॥

इति श्रीपुरुषोत्तमस्यापभ्रंशानुशासनसूत्रं समाप्तम् ।

Notes : (1) ms. अथा. (7) ms. खड्गस्य. The em. is mine.
 (10) ms. क्ते भूः. (11) ms. व्रजेर् वज्र. (16) ms. सूक्ष्मान्तरास्. (20) ms.
 इकारौकार-प्रायौ लट्टी. The em. is mine. See Mk. comm. on XVIII. 12.
 (21) ms. सवीप्साप्रायौ. The em. is mine. (22) ms. चसना गौडी. The em.
 is mine, See the note on 20 above. (23) ms. ०टक् वर्वर०. The em.
 is mine. Nitti also suggested it.

[ऊनविंशोऽध्यायः—कैकेयपैशाचिकम्]

*अथाततः पैशाचिकम् ॥१॥
 *तत्र कैकेयम् ॥२॥
 संस्कृतशौरसेन्योर्विकृतिः ॥३॥
 *अयुक्तानां गजडद्वानां कचटतपा बहुलम् ॥४॥
 घञ्जद्वभानां खल्लथकाः ॥५॥
 *कखच[छ]टठतयपफाः प्रकृत्या ॥६॥
 *कखादीनां वान्यत्र ॥७॥
 णो नः ॥८॥ युक्तानां विकर्षः ॥९॥
 न्यञ्जण्यानां ङजः ॥१०॥
 पक्ष्म सूक्ष्मयोः पक्ष्मसूक्ष्मौ ॥११॥
 र्यस्य रिजः ॥१२॥ *वृक्षस्य पिक्कः ॥१३॥

*पृथिव्याः पृथुमी ॥१४॥
 विस्मयस्य पिष्ठमभं ॥१५॥
 गृहस्य किहकम् ॥१६॥
 तिरश्च तिरिअं च ॥१७॥
 हृदयस्य हितपकम् ॥१८॥
 इवस्य पिव ॥१९॥
 कचित् कुपचिः ॥२०॥
 क्षवा तूनं ॥२१॥
 टा-डसि-डम् डिपु राज्ञो राचिवा ॥२२॥
 *यूय-वयमथै तुप्फे अफे च ॥२३॥
 भवतेर् हो-हुवौ ॥२४॥

समाप्तम् इदं कैकेयं नाम पैशाचिकम् ।

Notes : (1) ms, अथातोः. (2) ms. तत्र कैकेय. (4) ms, अयुक्तड्.
 (6) ms. ०पफः for पफाः. (7) ms. वान्यत्र for चान्यत्र. The em. is mine
 This probably means that these sounds sometimes undergo usual Prakritic
 changes too. (13) ms. वृक्ष पिक्क. The em. is mine. (14) ms. प्रथमी,
 em. is mine. (23) ms. यूयवयमथै.

APPENDIX II

लङ्केश्वरकृता प्राकृतकामधेनु

ॐ नमो गणेशाय ।

[The text given below has been taken from Mr. G. C. Basu's first edition of the work published in the *New Indian Antiquary*, Vol. VIII. (1946), pp. 37-39. But some slight changes have been made here mostly on the basis of the various readings very carefully collected by Mr. Basu]

प्रह्लाणमादौ शिरसा प्रणम्य

पितामहं मातरम् आदिविद्याम् ।

श्रीराचणेनामलघुदिशालिना

विधीयते प्राकृतकामधेनुका ॥

विस्तराद् गदितं पूव संक्षेपाद् अधुनोच्यते ।

वालवोचकरं सूत्रं दध्नी यादृद्-नवोदृष्टम् ॥

देशरूच्या प्रतीतानां तद्भवानां निगद्यते ।

लक्षणं नेह यत् सिद्धं तत्समं देशजञ्च तत् ॥

क च ट तपां प्रायोऽनादौ ॥१॥

कचटतपां प्रायेण लोपः स्यात् अनादौ चर्तमानानामित्यर्थः । तेन साकं साध' । एक शब्दे तु द्वित्वं पूर्वं । जलचरः जलभरः । कपटः कपभः(?) पातु पाड प्रलापः पलाथो । अनादाविति किम् कथं कथं चन्द्रिका चन्द्रिधा उ(ट)ङ्गनः [टङ्गणो], तव तु[अ] उ(पू)र्व [पुव्व] पथिकः पद्धिओ ।

Notes : The rule prescribing an elision of the intervocal *t* is curious. No. Pkt. text seems to corroborate this.

तु-ओ-जसाञ्च प्रायेण लोपः ॥२॥

पद्धिओ ।

Note : The example is inadequate and the rule remains unexplained.

नाचां वर्णाश्रितानाम् ॥३॥

वर्णाश्रितानाम् अचां लोपो न स्यात् । तथैवोदाहृतम् ।

सो वट च सहस्रट्चादीनि यथोपदिष्टम् ॥४॥

सो वटचसह सट्चादीनि यथाप्रयुक्तं साधूनि स्युः (?) । प्रस्तारं पत्थरं विस्तारं चित्थरं उद्गम उगुगम भ्रमति भमद् शीर्षं सीसं क्षुण्णं खुणिअ' नदी [णई] [निद्राति निन्दद्]

ओत्वं विसर्जनीय[स्य] सम्बोधने [च] ॥१३॥

पदानां विसर्जनीयस्य स्थाने ओत्वं स्यात् । देवः देवो विप्रः विष्णो । सम्बोधने [च]

मातः माओ माए एत्वं च ।

लोप आदौ सकारस्य ॥१४॥

आदौ वर्तमानस्य सकारस्य लोपः स्यात् । काष्ठं (?)काट्ठं स्थानं ठाणं इत्यादि ।

यरयोर् लोपः द्वित्वं चानादौ ॥१५॥

यकाररेकयोः सर्वत्र लोपः स्यात् । प्रभु पहु भ्र मति भमह ध्यानम् धाणं । अनादौ

द्वित्वञ्च वयस्य वअस्स काव्यं कव्वं कार्यं कज्जं ।

[दुग्म-दुहो दोग्धेः] ॥१६॥

Note : The reading is conjectural.

किज्ज-कुणो करोतेः ॥१७॥

करोतेः प्रयोगे किज्ज-कुणावादिश्येते करोति किज्जइ कुणइ ।

वदति भवत्योर् भण-हो ॥१८॥

वदति भवत्योरर्थे यथाक्रमेणेतावादिश्येते वदति भणइ भवति होइ ।

भिसो हिं ॥१९॥

भिसः स्थाने हिं स्यात् ।

पेतः प-इ ॥२०॥

प्राह्मणैः वम्हणेहिं ।

पञ्चम्या हिं स्यात् ॥२१॥

वृक्षात् रुक्खाहिं लङ्गागिरिमेखलाहिं । एवं द्विवचनयदुवचनयोः (?) ।

लोपः आतः ॥२२॥

पष्ठ्या बहुवचने आकारस्य लोपः स्यात् । वृक्षानां रुक्खाणां देवानां देवाणं पुरिसाणं ।

अनादौ बहुलम् ॥२३॥

आतो लोपः स्यात् कार्यं कज्जं शान्ति सन्ति । अनादौ किम् आसणम् ।

सप्तम्यां मि द्वित्वञ्च ॥२४॥

मिः स्यात् । तस्य द्वित्वञ्च मयि मज्झमि गात्रे गत्तमि विसिणिपत्तमि ।

बहुष्वनुस्वारः ॥२५॥

सप्तम्या बहुवचनेऽनुस्वारः स्यात् । देवेसुं तेसुं जेसुं ।

रेफस्य तणाव् अनादौ ॥२६॥

अत्र रेफस्य तणौ स्यातां । श्रीरामः सिरिणामो [पुरुषोत्तमः] पुतुसोत्तमो प्रकरः पकतो ।

संयोगे वीतो ह्रस्वत्वं पृथग्भावः ॥२७॥

ऊश्च ईश्च वी तयोर्ह्रस्वत्वं स्यात् । पृथक् च क्रियते ऊश्च ईश्च पूर्व्वे [पूर्व्वे] श्रीरामः
सिरिरामो प्रीति पिरिति ग्रीवा गिरिवा ।

APPENDIX III

विष्णुधर्मोत्तरधृतं प्राकृतलक्षणम्

मार्कण्डेय उवाच ।

अथातः संप्रवक्ष्यामि तव प्राकृतलक्षणम् ।

ऋ ऋ लृ न सन्त्यत्र नष्मा (नोष्मा) न च म(श)प्रावृभौ ॥ १॥

सकारहीना (सकारो हि न) च तथा नासिक्यश्च तथा नृप ।

रेफश्च शयवा राजन् संयोगे नास्ति कर्हिचित् ॥ २॥

ए (ऐ) कारश्च तथौकारः पदमध्ये महाबलः ।

दृढ(वद)योगे व(व)कारोऽत्र ड(द)गयोगे तथैव च^१ ॥ ३॥

गय(घ)योगे गकारोऽत्र लोपमायाति नित्यदा(शः) ।

दमौ युक्तौ पृथक् कृत्वा दुमौ कार्यं तथैव च ॥ ४॥

ऋ(क)तयोगे द(क्त)कारस्यात(स्य) तकारस्त्वभिधीयते ।

ककारः पदमध्ये(ध्ये)ऽत्र वक्तव्यो हल्विवर्जितः ॥ ५॥

नकारस्य णकारः स्यात् क्षकारस्य ख इष्यते ।

तकारश्च थकारश्च ऋ(भ)कारश्च व(त) एव च ॥ ६॥

क्वचित् क्वचित् [तु] स्यात् तदा(था) ह(ध)कारश्च तथा क्वचित् ।

क्षकारस्य तु [छ] वक्तव्यं वां(ध)कारस्य ह इष्यते ॥ ७॥

[श]चकारस्य छकारः स्यात्युकरे (स्यात्तकारे) हल् च लुप्यते ।

[ध] युक्ते प(प)कारे तद्धी (द्धि)भे हकारोऽपि विधीयते ॥ ८॥

चतुर्थी नात्र विज्ञेया न च द्विवचनं क्वचित् ।

पदादौ यो गुरुः सोऽत्र लघुरेव विधीयते ॥ ९॥

हिमात्रमेतदुद्दिष्टं स्या प्राकृतलक्षणम् ।

प्रयोगाद् अनुकर्तव्यो विस्तरौ ह्यतिविस्तरः ॥ १०॥

देशेषु देशेषु पृथग् विभिन्नं न शक्यते लक्षणतस्तु वक्तुम् ।

लोकेषु यत् स्यादपभ्रष्टसंज्ञं क्षेयं हि तद्देशविदोऽधिकारम् ॥ ११॥

इति विष्णुधर्मोत्तरे मार्कण्डेय-वज्र-संवादे प्राकृतभाषालक्षणं नाम

सप्तमोऽध्यायः ॥

8. *Śc* will be *ch*, and the consonant element of *ta* will drop. In *pa* also the same rule (i.e. dropping of the consonant element) holds good.

9. There is never any fourth case-ending and dual number [in Prakrit], and the long vowel in the beginning of a word becomes short.

Notes : The second part of the rule should be compared with Vr. 1. 2, 10. The qualitative change of the initial vowel presented by Vr. 1. 12, 20 also may be taken as further development after lengthening.

10. These are the two principal characteristics of Prakrit mentioned by me. More details are to be gathered from the usage.

Note : It seems that the previous couplet (no. 9) has been referred to here.

11. That which is popularly known as Apabhraṣṭa in different countries and is divided [into many dialects] is to be known from persons who know these countries thoroughly.

Note : It is significant that this small grammar of Prakrit does not expressly mention double consonants. In Aśokan Pkt. too double consonants are absent. From the mention of Apabhraṣṭa [language] it appears that this grammatical sketch was probably not much earlier than the 6th century A.C. when we have epigraphic evidence of the existence of Apabhraṣṭa.

इक्षु = उच्छु I. 1. 9.

इति = इअ, ति I. 1. 9.; 5. 7.

इदम् = I. 6. 15. 17. 18. इणं Prā. II. 2. 4.

इन्द्राग्नीम् = इन्द्राग्निं Śāk. II. 3. 6.

इदानीम् = इआणि I. 1. 11. इदाणि, इदाणि Ś. II. 1. 13; इणिह Mg. II. 2. 21.

इमन् = इमा I. 5. 14.

इव = व, व्व, पिव, मिव, विव I. 9. 4, 6
व. Śāk. II. 3. 5. विअ. Śāk. II. 3. 8. व्व, विअ II. 1. 38. पिव Ps. III. 3. 4.

इह = इध. Ś. II. 1. 16.

ईदृश = एरिसो I. 1. 10; इदीस Ś. II. 1. 2, 3.

ईश्वर = इस्सरो, ईसरो I. 4. 2.

ईपद् = ईसि, I. 1. 2.

उक्ष = उच्छो I. 3. 6.

उत्क्षिप्त = उच्छित्तो I. 3. 6.

उत्कर = उक्करो I. 1. 3.

उत्खात = उक्खाअं, उक्खाअं I. 1. 7.

उत्तरीय = उत्तरिज्जं, उत्तरीअं I. 2. 3.

उत्सव = उत्सओ, उच्छओ I. 3. 5.

उत्सुक = उत्सुओ, उच्छुओ I. 3. 5. ऊसओ, I. 5. 4.

उदाश = उदासो, Ś. II. 1. 34.

उदुम्बर = उंवरं, उउंवरं I. 5. 11.

उदूखल = उदूहलं, ओक्खलं I. 1. 13:

उदूहलं Ś. II. 1. 2.

उप = ऊ I. 5. 8.

उपरि = उवरि Ś. II. 1. 3.

उप्पन् = उम्हा I. 5. 14.

ऊक्ष = उच्छो I. 3. 6.

ऊतु = उदू I. 1. 17; 2. 5.

ऊपि = इसो, I. 1. 15.

एतद् I. 6. 15, 18, 19. II. 2. 12-15, 25.

एव = खिअ, खेअ Āv; I. 2. 6.

जेव्व, जेव Ś. II. 1. 37.

ऐरावत = एरावणो I. 2. 5.

औचित्यक = अउइच्चओ I. 1. 24

औपध = ओसधं I. 2. 4.

कथ् = कध, Ś. II. 1. 30.

कथम् = कधं Mg. II. 2. 16; कह 3. 14.

कदम्ब = कलम्बो I. 2. 9.

कपर्दक = कवडुओ I. 3. 10.

कवन्ध = कपन्धो, कमन्धो I. 2. 7. कवन्धो
Ś. II. 1. 6.

करण = कलणं I. 2. 10.

करुण = कलुणे Mg. II. 2. 14.

करीष = करिसो I. 1. 11.

करेणु = कणेरु I. 5. 9. करेणु Ś. II. 1. 2.

कर्णिकार = कण्णिआरो, कणिआरो I. 4. 2.

कर्तरी = कत्तरी I. 3. 9.

कार्य = कच्चं Ps. III. 3. 6.

कालायस = कालासं, कालाअसं I. 5. 11.

कालाअसं Ś. II. 1. 21.

किं I. 6. 9, 15, 16, 17. Tāk II. 3. 21.

किंशुक = केसुअ Ś. II. 1. 2.

किरात = चिलादो, किराओ I. 2. 5, 10, 14

किरादो Ś. I. 1. 8.

किल = किल Śāb. II. 3. 18.

किसलय = किसलं, किसलअं I. 5. 11.

कीचक = कीओ Ābh. II. 3. 24. कीअअ.

कीअआ Ābh. II. 3. 24

कीदृश = कैरिसो I. 1. 10.

कीदिसो Ś. II. 1. 2, 3.

कीर्ति = कित्ती I. 3. 9.

कुक्षिमती = कुय्च्छिमादी Mg. II. 2. 24.

कुट्टिम = कोट्टिम I. 1. 12.

कुट्टमल = कुप्पलं I. 3. 12.

जामावृक = जामाउओ. I. 1. 18.

जिह्वा = जीहा. I. 1. 10.

ज्या = जिआ. I. 3. 19.

तडित् = तडी. I. 5. 12.

तत्र = तण्ड Śāk. II. 3. 4. तत्थ Cā. 11.

3. 11. तत्र Mg. II. 2. 17; Śāk.

II. 3. 6.

तथा = तहा, तद् I. 1. 6. तिध Ābh. II. 3.

26. तिधं Tāk. II. 3. 30

तद् I. 4. 9, 15, 16, 19.

तदा = तद्. I. 1. 8.

तदानीम् = तआणि I. 1. 11.

तन्वो = तणुई I. 3. 19.

-ता = तणं I. 5. 17.

ताण = तणं, ताणं I. 1. 7.

तात = तादो I. 2. 5.

तादात्म्य = ताअप्पं I. 3. 12.

तादृश = तारिसो I. 1. 15.

तादिसो S. II. 1. 3.

ताम्बूल = तम्बोलं I. 1. 14.

ताल = तालं, तलं I. 1. 7.

तालवृन्त = तालविण्टं, तलविण्टं I. 1. 6.

तावत् = आ Śāb. II. 3, 18 दाव Śāk. II.

3. 1. 18, 19.

तिर्यक = संस I. 9. 9.

तुण्ड = तोण्डं I. 1. 12. तुण्डं, तोण्डं II. 1. 2.

तुरण्क = तुरुक्को I. 3. 4.

तुर्य = तूरं I. 3. 13.

-तृण (तृ) = ईर. I. 5. 22.

तृतीय = तइअं I. 1. 11.

त्रयोदश = तेरह I. 1. 3.

त्रिणी = तिणिण Ap. III. 2. 31.

त्रैलोक्य = तेलोक्कं, तेलोअं I. 4. 2.

-त्व = त्त्तणं I. 5. 17.

त्वम् I. 6. 24; II. 18; 3. 3. 18 etc.

त्वदीय = तुहकेलिअ Cā. II. 3. 15. तेर

Ap. III. 2. 5.

त्वरित = तडित्ति Ś. II. 1. 35.

मंष्ट्रा = दाढा I. 5. 24.

दक्षिण = दाहिणं, दक्खिणं I. 5. 9.

दक्षिणे Śāb. II. 3. 17.

दण्ड = णण्डो I. 2. 15.

दर्शन = दंसणम् I. 5. 17.

दश = दह I. 2. 11; -रह. I. 2. 4

दस Ś. II. 1. 7.

दशार्ह = दसारो I. 3. 18.

दा I. 7. 7. II. 1. 33.

दाघाशि = दवग्गी, दावग्गी I. 1. 7.

दिक् = दिसा I. 5. 12.

दिवस = दिवसो, दिवहो I. 2. 13.

दुःखित = दुक्खिअं, दुहिअं I. 4. 2.

दुकूल = दुअल्लअं, दुल्लं I. 5. 5.

दुर्जन = दुज्जणं I. 5. 5.

दुग्धप्रेक्ष = दुग्धपेक्ष Śāk. II. 3. 3.

दुहिच = दुहिआ I. 6. 4.

धीदा Prā. II. 22.

दृश् (दृश्) I. 7. 7. II. 2. 7, 25 etc

दृष्टि = दिट्ठी I. 1. 15.

देवर = दिअरो, देअरो I. 1. 19.

देवरो Ś. II. 1. 4.

दैत्य = दहच्चो I. 1. 19, 20.

दैव = दइच्चं, देवं I. 1. 21. दइच्चं, देव्वं

I. 4. 2. देव्व Ś. II. 1. 4. 11.

दोला = डोला. I. 2. 15. दोला Ś. II. 1. 8.

दोहदक = दोहलं I. 2. 9.

दौवारिक = दुआरिओ I. 1. 23.

द्वार = दुवारं, चारं, दारं I. 3. 19.

द्वि I. 6. 20. 22. दुइ Ap. III. 2. 31

द्वि-कृ = दोहाकअं, दुहाकअं I. 1. 9.

द्वितीय = दुइअं I. 1. 11. दुइज्जं I. 2. 3.

धम्मिल्ल = धम्मेल्लं, धम्मिल्लं I. 1. 8.

धूर्त = धूत्तो. I. 3. 8.

धृष्टद्युम्न = धिट्ठज्जुण Ś. II. 1. 36.

धैर्य = धीरं I. 1. 22; 3. 13.

ननान्द = णणान्दा I. 6. 11.

नाक = नाओ Ap. III. 2. 2.

निकुञ्ज = निउल्ल Mg. II. 2. 19.

बुभुक्षा = [भुक्त्वा] Mg. II. 2. 33.

बृहस्पति = भस्मपद् I. 5. 10.

विहृष्कदी Ś. II. 1. 12.

ब्राह्मणक = ब्रह्मणशा Śāb. II. 3. 20.

भगवत् = भगवा I. 6. 22.

भट्टक = भष्टक Mg. II. 2. 22.

भद्र = भल Ap. III. 2. 5.

भरत = भरद् I. 2. 12. भरध Ś. II. 1. 5.

भवत् I. 6. 22.

भवान् = भवं Prā. II. 2. 1.

भवती = भोदी Prā. II. 2. 1.

भाजन = भाअण, भाण I. 5. 11. Ś. I. 1. 12.

भार्या = भारिआ, भजा I. 3. 18.

भिन्दिपाल = मिण्डिवालो I. 3. 9. भिन्दिवालो
or मिण्डिवालो Ś I. 1. 10.

भीष्म = [भिम्ह] II. 1. 35.

भृङ्ग = भिङ्गो I. 1. 16.

भृङ्गार = भिङ्गारो I. 1. 16.

भैरव = भइरवो, भेरवो I. 1. 12.

भ्रातृ I. 6. 10.

भ्रातृक = भाउओ I. 1. 18.

भक्षिका = भच्छिआ I. 3. 6.

भतुप् = आलु, ईल, वन्त, आल, इत्त, सन्त
I. 5. 18.

भदकल = भगगलो I. 2. 3.

भदीय = भहकेर, Ś. II. 1. 35 ; भहकेलिअ,
Cā. II. 3. 14. मेर, मोहर Ap. III. 2. 5.

भधूक = भधुअ I. 1. 14., भधुआ Cā. II.
3. 14.

भध्य = भज्जारो, भज्जारओ, भज्जो I. 5. 23

भध्यस = भज्जिमं, भज्जमं I. 5. 2.

भध्याह्नक = भज्जणं I. 3. 2.

भनस्त्रिनी = भणंसिणी, भाणंसिणी I. 1. 1 6. 9.

भनाक् = भणं I. 9. 9.

भन्मथ = वम्महो I. 2. 16.

भन्तु = भण्णं II. 2. 17.

-भय = भइअं, भअं I. 5. 21.

भयूख = मोहो, भउहो I. 1. 4.

भयूर = भोरो, भउरो I. 1. 4.

भरकत = भरगअं I. 2. 2.

भराल = भअलो, भआलो I. 1. 7.

भलिन = भइलं, भलिणं I. 5. 9.

भहान् = भहन्ते Mg. II. 2. 15.

भहाराष्ट्र = भरहट्टं I. 5. 8.

भांस = भंसं, भासं I. 5. 15.

भातृ I. 6. 11. [भाईआ] Mg 2. 24.

भातृक = भाउओ I. 1. 18.

भात्रा = भेत्तां, भत्ता I. 1. 8.

भार्जार = भज्जरो, भज्जारो I. 1. 7.

भाहात्म्य = भाहणं I. 3. 12.

भुकुट = भउडं I. 1. 13; भुउडं Ś. II. 1. 3.

भुक्ता = भोत्ता I. 1. 12.

भुखर = भुहलो I. 2. 10.

भुच् I. 7. 7.

भुण्ड = भोण्डं I. 1. 12.

भुस्त = भोश्च Mg. II. 2. 17.

भुखं = भुरक्ख, Prā. II. 2. 2.

भृग = भृग Ap. III. 2. 4.

भृगाङ्क = भिअङ्को I. 1. 15.

भृणाल = भुणालं I. 1. 17.

भृत = भुअं I. 1. 17. भद, Pā. III. 3. 6

भृत्तिका = भिहिआ I. 5. 7.

भृदङ्ग = भुइङ्गो I. 1. 2, 16.

भृदुत्त = भउत्तं, भउत्तणं I. 3. 3.

भौन = भउणं I. 1. 24.

भौली = भउलि I. 1. 24.

भ्लान = भिलानं I. 3. 17.

भक्ष = भश्क Mg. II. 2. 16.

भत्र = भण्ट Śāk. II. 3. 4.

भथा = भहा, जहा, I. 1. 6.

जथ, जघा Ś. II. 1. 2 जिघ. Ābh. II.

3-26 जिघं Tak. II. 3. 30.

भह I. 6. 9. 15.

वैदेश्यक = वहदेशिअओ I. 1. 20

वैद्य = वहज्जो, वेज्ज I. 1. 21

व्यलीक = वलीअं I. 1. 11.

शकट = सअडो I. 2. 4 .

शटा = सडा I. 2. 4.

शङ्ख = सत्तह. Ś. II. 1. 35

शनैः = सणिअं I. 9. 7.

शय्या = सेज्जा I. 1. 3; 3. 7.

शरद् = सरओ I. 5. 12, 13.

शार्ङ्ग = सारङ्गो I. 3. 16.

शाम्मली = सेम्मली, सम्मली I. 1. 8

शावक = छावओ I. 2. 15

सावओ Ś. II. 1. 8

शिथिल = सिढिलं I. 2. 4.

शिका = सिहा S. II. 1. 7

शिरस् = सिरं I. 5. 13. शिल Śāk. II. 3. 4

शीकर = सोभरो I. 2. 7.

सीभरो Ś. II. 1. 6.

शीघ्र = झत्ति I. 9. 7.

शुण्डक = छुण्डग Ap. III. 2. 3

शुष्क = सुक्को I. 3. 4.

शृगाल = सिआलो I. 1. 16,

शृङ्गार = सिङ्गारो I. 1. 16.

शेफालिका = सेभालिआ, सेहालिआ,

I. 2. 7, 12.

शौण्ड = सुण्डो I. 1. 23.

शौण्डिक = सुण्डिओ I. 1. 23,

शौटीर्य = सोटीरं I. 3. 13.

श्मशान = मसाणं I. 3. 2.

श्मश्रू = मस्सू I. 3. 2.

श्याल = सिआलो Śāk. II. 3. 5,

श्री = सिरो I. 3. 17,

श्रु = छुण I. 7. 7, 8.

श्लाघा = सलाहा I. 3. 16.

षट् = छ I. 2. 15 ; 6. 14.

संवृत = संबुदं I. 1. 18.

संवृति संबुदी I. 2. 6,

संस्कृत = सक्कअं I. 2. 6; 3. 4 ; 5. 4

सत्वर = सत्तरो I. 2. 3. 4.

संस्थापित = संथविअं, संथाविअं I. 1. 7.

सदा = सद्, सथा I. 1. 8,

सदक्ष = सरिच्छं, सारिच्छं I. 1. I ; 3, 6

सरिक्ख Ś, II, 1, 9, सरिच्छ Āv, II.

2, 36, सलिच्छ Śāk, II. 3, 3,

सप्तपर्ण = छत्तवण्णो, छेत्तिवण्णो II. 2. 15

समृद्धि = सामिद्धी, समिद्धी, I. 1, 1,

सम्पद् = सम्पदा I. 2. 5,

सम्प्रति = सम्पदि I. 2. 6,

सम्मर्दन = सम्महुणो I. 3, 10, संमहुणो

Ś. II, 1, 9,

सरोजक = सरोजं, सरजं I. 5. 6,

सर्वज्ञ = सव्वज्जो I, 3, 1.

सत्य = सासं, सत्तं I, 1, 2 ; 4, 2,

सह = सहसोत्ति Ś II, 1, 37.

साम्प्रत = सम्पदो I. 2; 6

सिंह = सीहो I. 1. 5 14

सिन्दूर = सेन्दूरं, सिन्दूरं I. 1 8.

सीमन् = सीमआ I, 5. 14.

सुकुमार = सुउमालो I. 2. 10

सुख = सुहं I. 5. 20

सुसंगत = सुसंगदो I. 2. 6

सुसंयत = सुसंजदं I. 2. 6

सूक्ष्म = सुखम P⁴ III. 3. 5

सूर्य = सूरु, सुज्जो I. 3. 13

सृष्टि = सिट्ठी I, 1. 16

सु with अप = उशल Mg. II. 2. 22.

सेवा = सेव्वा, सेवा I. 4. 1, 2

सैन्धव = सिन्धवं I. 1. 21,

सौकुमार्य = सीउमलो I 3. 14

सौन्दर्य = सुन्देरं I. 1. 3, 22, 23 ; 3. 13

शौर्य = सोरिअं I. 3. 14

स्तम्ब = तम्बो I. 3. 11

स्तम्भ = तम्भो I. 3. 3.

स्तु = थुण II. 1. 31.

स्त्री = इत्थी Ś. II. 1. 36 ; इत्थिआ Śāb.

स्तोकं = थोडं Ap. III. 3, 5

गै = गाअ, गा (9)

घस् = घिस् (6)

ग्रह् = गेण्ह, हिण्ण (4) उप-ग्रह् = अवसाअ
(38) घेओ, गेहि, घे (4) घेप्प, घेज्ज, गेज्झ (21)

घट् = गट, घट्ट (11) वि-घट् = विज्झ (31)

उद्-घट् = ओग्घट् (31)

घूर्ण् = घुम्म, घोल (2)

घ्रा = जिघ (28)

चर् = चीण (40)

चल् = चल, चल (15)

चि = चिण (6)

चुर् = फलिल (37) चुल, छल (37)

चूर्ण् = ममूर, चूर (36)

छाद् = णम् (35)

छिद् = छिन्द (14)

जल्प् = जम्प (13)

जि = जअ, जिण (18) जिअ = जिअन्तो जिप्प,
जिक्क (19)

जृम्भ् = जम्भाअ, जम्भा (5)

विजृम्भमाणो = विअम्भन्तो (5)

ज्ञा = जाण, आण, सुण (6) Passive गज्ज,
णव्व (20) आ-ज्ञा = अहिताह (31)

डी = डे (13)

तक्ष् = रम्म (22)

तद् = तट्ट (43)

तिज् = तिक्खाल (39)

तिम् = तिन्त, तिह्वास (33)

तुप् = तूस (12)

तृप् = थिप्प (7)

त्यज् = छक्क, छत्तो, (25)

त्रस् = वज्ज (22), हुम (7)

त्रुट् = थोड्ढ, त्रुट्ट, तुड, तोड (26)

त्वच् = वप्प (22) ?

त्वर = तुवर, pp. तुर (1)

दा = दे (13) दि (21)

दुप् = दूस (12)

दुह् = दुव्व, (20)

दू = दुम्म, दूम (17)

दृश् = अवक्ख, पुल, उअ, णिअच्छ, पुलअ
(23), दोस, दंस, दरिस, दावे (24)

धा = धे (13) अत्-धा = सदह (7)

धाव् = धा (10). धव, धूव, धोअइ (24)
धोअए (10)

धू = धुण, धुअ, धुव (18) धुव्व (19)

ध्मा = धम, उद्धम, (6)

ध्या = झाअ, झा (9)

नद्, उत्-नद् = ओक्ख (38)

नम्, वि-नम् = वाण (31) उद्-नम् = उत्थङ्ग
ऊलाल, गुल, घुल्ल (32)

नी = ने (13)

नुद् = णोल (2)

नृत् = णच्च (15)

पत् = पड (13)

पद्, निः-पद् = णिक्कल (10)

पा = पिव (11) प्रति-पालि = विरमाल, विरीह
(41)

पाट् = फाल, फाले (11)

पीड् = पील (41)

पुप् = पुस, पोस (24) पूस (12)

प्लुप् = खुप्प, भोस (25)

बुध् = बुज्झ (15)

भज्ज, अभि-भज्ज = अहिवेम (32) परि-भज्ज =
परिअज्ज (32) नि-भज्ज = णिअरज्ज (32)

भण् = भण्ण (15)

भिद् = भिन्द (14)

भी = बीह, भा (7) (caus) भास, भासा,
भीस, भीसा सो, भेस, भेसा (7)

भुज् = भोत्तु (17), भो (16)

भू = हव, हो; उत्-भू = उव्वव, परिभू = परिहव,
प्रभू = पभव, पवव; दुप्प्रभू = दुप्पहव,
सं-भू = संभव (pp), आविभू = आविह्व,
उद्भू = उव्वभू, प्र-भू = पड, प्रादुभू =
पादुव्वभू, (1)

भृ = भर (3)

मस्ज् = खूप्प, वुड्ड (23)

मा, निर्मा = णिम्माण (10)

PRAKRIT-SANSKRIT

- अइ = अयि I. 9. 6, 9
 अण् (सम्भाषणे) I. 9. 3
 अहुो (अनुतापे) I. 9. 7
 अच्छ (सम्भाषे) I. 9. 9
 अच्छ = अस् S. II. 1. 27.
 अच्छरीअ = आश्चर्य S. II. 1. 38
 अज्जुका (गणिका) II. 1. 36
 अण = अ- I. 9. 6
 अप्पाणो = आत्मनः I. 6. 13
 असु = अहस् I. 6. 19
 अम्हाण = अस्माकं I. 6. 33
 अम्हाहन्तो; अम्हाहिन्तो = अस्मभ्यः I. 6. 21
 अम्हे = अस्मान् I. 6. 30. 31
 अम्हेह = अस्माह I. 6. 34
 अम्हेहि = अस्माभिः I. 6. 31
 अम्होण = अस्माकं I. 6. 33
 अम्होह = अस्माह I. 6. 34
 अम्होहि() = अस्माभिः I. 6. 31
 -अरन्त (शीलार्थे) I. 5. 22
 अरे (कलहे) I. 9. 3
 अलाहि (निवारणे) I. 9. 3
 -अल्ल (स्वार्थे) I. 5. 19
 अवहद = (उपकृत) Prā II. 2. 4
 अवि = अपि I. 9. 5
 अविद (निर्वेदे) Prā II. 2. 4
 अव्वो (सम्भाषन-सूचनयोः) I. 9. 2
 अहं = अहम् I. 6. 30
 अहअं = अहम् I. 6. 30
 अहणि = अधन Mg II. 2. 14
 अहुनि = अधूना Pā. III. 3. 5
 अहो (अनुतापे) I. 9. 7
 अहोसि = आसीत् I. 7. 13
 आ (तावत्) Śā. II. 3. 18
 आस (क्रीधे) I. 9. 10
 आणश्च = अन्यत्र Mg. II. 2. 17
 -आल = मतुप् I. 5. 18
 आलुह = आरोह Mg. II. 2. 26
 आसि = आसीत् I. 7. 13
 इणं = इदम् I. 6. 18 Prā. II. 2. 4
 इणं acc. and instr. sing एतद्.
 -इत्त = मतुप् I. 5. 18
 इदं = इदम् nom., acc, sing. I. 6. 17
 इध = इह S. II. 1. 16
 इन्दई = इन्द्रजित् S. II. 1. 38
 इन्दाइणी = इन्द्राग्नीम् Śāk. II. 3. 6
 इम (इदम्) I. 6. 18
 -इम- I. 5. 21
 इमा (इदम्) I. 6. 18
 इर = किल I. 9. 5
 -इर = तृत् I. 5. 22
 -इह I. 5. 18, 21
 इञ्चिआ = स्त्रीका Śāb. II. 3. 18
 इह (इदम्) I. 6. 18
 उत्थदि = उत्तिष्ठति S. II. 1. 27
 उ I. 9. 5
 उरु = अरे Cāṇḍ. II. 3. 15.
 उशलादि = अपसरति Mg. II. 2. 22
 उश्चिद = उत्थितः II. 2. 17.
 ऊ० = उप I. 5. 8.
 ऊण = ऊत्ता I. 5. 22
 -ऊल I. 5. 21
 एण्हि = एहि Śāb. II. 3. 21, Ābh. 24,
 एणं (एतद्) I. 6. 19
 एण्हि = इदानीं I. 5. 24 ; 9. 10; Mg. II. 2. 21
 एत्थ = अत्र Śāk. II. 3. 6 ; II. 3. 14.
 एदाणं = एतेषां II. 3. 29, एदाहं = एतेषां
 Tāk. II. 3. 29
 एश्च = अत्र Mg. II. 2. 15
 एशि = एस Mg. II. 2. 25
 एशे = एस Mg. II. 13. 14. 15. 17. 20. 21,
 एशे = एतस्मिन् Śāk. II. 3. 6
 एस = एषः I. 6. 78.
 एसो = एषः I. 6. 18

तद्वा = तथा I. 9. 20
 ताणं = तेषां Cā., Tāk. II. 3. 11 ; 3. 29
 ताहं = तेषां Tāk. II. 3. 29
 ति I. 9. 2
 तिणि (त्रि) I. 6. 20
 तिध = तथा Ābh. II. 3. 26
 तिधं = तथा Tāk. II. 3. 30
 ती (त्रि) I. 6. 20
 तु = त्वं II. 3. 14
 तुभं = तव I. 6. 27
 तुच्छाण = युष्माकम् I. 6. 28
 तुच्छाहन्तो, °छन्तो = युष्मभ्यः I. 6. 27
 तुज्झ (°) (युष्मद्) I. 6. 27, 28
 तुज्झाण (°) (युष्मद्) I. 6. 28
 तुज्झाहितो, °छन्तो (युष्मद्) I. 6. 27
 तुज्झे, (युष्मद्) I. 6. 24, 25
 तुज्झेसु = युष्मासु I. 6. 26
 तुज्झेहि (°) = युष्मेभ्यः I. 6. 26
 तु I. 6. 24
 तु = त्वं I. 9. 5
 तुज्झेहि (°) (युष्मद्) I. 6. 26
 तुण्ड = II. 1. 2
 तुप्फे = यूयं II. 2. 23
 तुमद् I. 6. 25, 29
 तुमं I. 6. 24
 तुमस्मि I. 6. 29
 तुमा I. 6. 26
 तुमहि I. 6. 25
 तुमादो, °दु, I. 6. 26
 तुमाहि I. 6. 26
 तुमे I. 6. 25, 29
 तुम्म (°) I. 6. 29
 तुम्माण (°) I. 6. 28
 तुम्भाहिनतो, तुम्भासन्तो I. 6. 27
 तुम्हे I. 6. 24, 25
 तुम्हेसु I. 6. 29
 तुम्हेहि (°) I. 6. 26
 तुहकेलिभं = त्वदीय II. Cā. 3. 15
 तुह (°) I. 6. 27.

तुहुं = त्वं Tāk. II. 3. 30
 -त्तण I. 5. 22
 ते I. 6. 25, 27
 तो I. 6. 26
 तोण्ड = तुण्ड S. II. 1. 2
 -त्तणं I. 5. 17
 ति (त्त) I. 5. 7
 त्ति II. 3. 24
 थक् = तथा S. II. 1. 27
 थुणदि = स्तौति S. II. 1. 31
 थू (कुत्सने) I. 9. 4
 दइअ = दत्त्वा S. II. 1. 33
 दइस्सदि = दास्यति S. II. 1. 33
 दरिसदि = दर्शयति Āv. II. 2. 7
 दाढा = दंष्ट्रा I. 5. 24
 दाव = तावत् Sāk., Sāb. II. 3. 4
 दावदि = दापयति S. II. 1, 33
 दाह I. 5. 9
 दाह I. 7. 7
 दुभल्लअं, दुउल्लअं, दुज्जलअं = दुक्कल I. 5. 5
 दुप्पेसव = दुप्पेस्य Sāk. II. 3, 3
 दे I. 9. 6
 दे I. 6. 25, 27
 देव्व = देव S. II. 1. 4, 11
 दो (द्धि) I. 6. 20
 दोणि (द्धि) I. 6. 20
 धोदा = दुहिता II. 2. 2
 धूआ = दुहिता I. 5. 24
 पओट्ट = प्रकोष्ठ S. II. 1. 4
 पहुम = प्रथम S. II. 1. 5
 पथ = पथ Mg. II. 2. 17
 पराहुत्थो I. 9. 8.
 पल्लिअईअं = परिप्लज्जिये Mg. II. 2. 19
 पि = अपि I. 5. 7
 पिउसी = पितृस्वसा I. 5. 24
 पिअ = इव I. 9. 6
 [पिअल्लओ] = पितावरः Mg. II. 2. 23
 पिअं = प्रिय S. II. 1. 37
 पुस = मृज् S. II. 1. 29

सोच्छ = अ future I. 7. 7

सौदोदणी = सौदोदनी S. II. 1. 38

हृदक = हृदय Sāk. II. 5. 8

-ह- I. 5. 19

हं I. 6. 30

हं I. 9. 1

हगुमन्त = हनुमान् I. 5. 18

हणमा = हनुमान् I. 5. 18

हृदी = हाधिक् I. 9. 4

हसु = अहं Tāk. II. 3. 30

हसिदाणि = हसित्वा Mg. II. 2. 20

हरे I. 9. 4

हा I. 9. 4

हृदक = हृदय Mg. II. 2. 22

हित्थं I. 9. 8

हिरे I. 9. 3

हु I. 9. 5

हुणदि = जहोति S. II. 1. 30

हुविशदि = भविष्यति Mg. II. 2. 29

हुत्थं I. 9. 8

हूं I. 9. 1

हे I. 9. 6, 8

हो I. 9. 8

होत्थमाणो = भविष्यत् Prā. II. 2. 2

Roots (Ch. VIII)

PRAKRIT-SANSKRIT

अच्छ = अस् (16)

अजत्थ = आ-गम् (34)

अज्ज = आ-कम् (30)

अवक्ख = वृश् (23)

अववास = अव-कस् (8 Comm.)

अववाह = अव-गाह् (8 Comm. 24)

अवसाअ = उप-ग्रह् (38)

असाअ = इप् (41)

अहिभव = अभि-भू (1)

अहिबेस = अभि-भञ्ज् (32)

आदव = आ-रम् (11)

आण = ज्ञा (6)

आलुक्ख = स्पृश् (29)

आविण्णुओ = आविर्भूतः (1)

आहम्म = आ-गम् (34)

उरकोस = उर-कुस् (33)

उत्थहु = उत्-नम् (32)

उद्धस = उत्-ध्मा (16)

उद्धसय = उत्-भू (1)

उद्धुओ = उद्धूतः (1)

उम्मील, उम्मील्ल = उत्-मील् (30)

उल्लह = उत्-वृत् (34)

उल्लाल = वि-नम् (32)

उल्लव = उत्-ल् (18)

उण्णेल्ल = उत्-येष्ट (14)

ओअल्ल = अव-वृत् (33)

ओक्खण = कण् (12)

ओग्गह = प्रति-इप् (41)

ओग्गवड = उत्-घट (31)

ओत्थह = स्थग (35)

ओत्थल्ल = उत्-स्तृ (36)

ओघट्ट = उत्-वृत् (34)

ओघास = अव-कास् (8)

ओघाह = अव-गाह (8, 24)

ओघाह्मिअ = अवगाढस् (8)

कड्ढ = कृप् (27)

कड = क्वय् (13)

कर् = कृ (4)

करिजह = क्रियते (20)

करिस = कृप् (2)

गिअ = हश् (23)
 गिअच्छ = हश् (23)
 गिमज्ज = नि-सद्द (6)
 गिम्माण = निर्-मा (10)
 गिरुद्ध, गिरुम्भ = नि-रुद्ध (12)
 गिवरिज्ज = कथम् (39)
 निव्वस = निव्वद्द (10)
 गिसूदणि-सद्द (40)
 णम = छाद (35)
 णे = नी (13)
 णोल्ल = बुद्ध (2)
 सद्दु = ताडय (43)
 तर = शक् (22)
 तिक्खाल = तिज्ज (39)
 तिन्द = तिम (33)
 तीर = शक् (25)
 तुट्ठ = वृट् (26)
 तुड = वृट् (26)
 तुवर = त्वर (1)
 तुस = तुप् (12)
 तोड = वृट् (26)
 थिप्प = तृप् (7)
 थण = स्तु (30)
 थव = स्तु (30)
 दंसे = हश् (गिच्) (24)
 दावे = हश् (गिच्) (24)
 दिण्णं = दत्तम् (21)
 दीम = हश् (pass.) (24)
 दुप्पमव = दुप्-प्र-भू (1)
 दुब्भ = दुष्ट (pass.) (1)
 दुम्म = दू (pass.) (17)
 दूस = दुप् (12)
 दे = दा (13)
 धव, धाव = धा (10)
 धुअ = धु (18)
 धुक्क = धुप् (26)
 धुग = धृ (18)
 धुव = धृ (18)

धे = धा (13)
 पअल्ल = प्र-ल (40)
 पड = पत् (13)
 पप्फोड = प्र-स्फुट् (35)
 पमील्लह = प्र-मील (16)
 परिअज्ज = परि-भनूज (32)
 परिहट्ठ = वि-लुल्ल (38)
 परिहव = परि-भू (1)
 पल्लत्थ = परि-अस् (34)
 पहव = प्रभू (1)
 पहुओ = प्रभूत (1)
 पहोड = वि-लुल्ल (38)
 पिअरज्ज = नि-भनूज (32)
 पील = पीह (41)
 पुच्छ = प्रोच्छ (33)
 पुलअ = हश् (23)
 पुस = पुप् (24)
 पुस = मृज् (23)
 पूस = पुप् (12)
 पेस्सल = प्र-ईर (28)
 पोस = पुप् (24)
 फंस = स्पृश् (20)
 फणिल्लु = चोरय (37)
 फाल = पाटय (11)
 फूट्ठ = स्फुट (15)
 फल्ल = क्रम् (30)
 वीह = भी (7)
 वीहे = भी (7)
 बुद्ध = मस्ज् (22)
 बुद्ध = बुद्ध (15)
 वोल्ल = वच् (6)
 भण्ण = भण् (15)
 भर = भृ (3)
 भा = भी (7)
 भास = भी (caus) (7)
 भासावे = भी (caus) (7)
 भिन्द = भिद् (14)
 भिस = प्लप् (25)

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Page 17	line 12	<i>read अत्तत् for अतत्.</i>
	„ 4	(from the bottom) <i>read वर्हिपदे for वहिपदे.</i>
„ 19	„ 4	<i>read पुज्यमिह for पूज्यमिह.</i>
„ 20	„ 18	„ [कण्णेआरो] <i>for</i> [कण्णेरो].
„ 21	„ 11	„ सरोजं <i>for</i> सरजं.
„ 22	„ 3	„ लिनोवां <i>for</i> मिनोवां.
	„ 4	„ दक्खडाहौ <i>for</i> दक्षे-डाहे.
„ 23	„ 11	„ पुट्ठं <i>for</i> पुट्ठं.
	„ 19	„ क्रियमाणो विन्दु.
	„ 24	„ शपौ विसर्गञ्च.
	„ 4	(from the bottom) <i>omit</i> रस्सि.
	„ 5	(„ „) <i>read</i> 4 n. रस्सी, 5 n. रस्सि
„ 24	„ 6	(„ „) <i>read</i> वल्लहओ <i>for</i> वल्लहआ.
	„ 7	(„ „) <i>read</i> द्वित्वं.
„ 25	„ 11	<i>read</i> द्दुट्ठं.
	„ 18	„ तत्तद्देशीय <i>for</i> तत्तद्देशीय.
„ 26	„ 2	„ सङ्करो <i>for</i> शङ्करो.
„ 26	„ 11	(from the bottom) टां ढसीनाम् <i>for</i> भ्यस् ढसीनाम्.
„ 27	„ 3	(„ „) <i>read</i> जसि भ्यसि स्यात् <i>for</i> जसि शसि स्यात्.
„ 28	„ 4	<i>omit</i> the <i>danḍa</i> after आतोऽनदातो.
	„ 7	(from the bottom) <i>read</i> भणंसिणी.
„ 29	„ 3	<i>read</i> पितृप्परोता.
	„ 4	„ घामन्त्रणे.
„ 30	„ 5	(from the bottom) <i>read</i> आळा <i>for</i> आणा.
„ 31	„ 4	(„ „) घा सो <i>for</i> घासौ.
„ 32	„ 5	<i>read</i> वहुणं <i>for</i> वहुणं.
	„ 14	„ गभा <i>for</i> गभां.
	„ 15	„ एत्तह एत्ताहं.
	„ 2	(from the bottom) <i>read</i> देस्तत्र <i>for</i> देप्पत्र.
„ 32	„ 6	„ „ <i>read</i> रूपाणि <i>for</i> रुपाणि.
„ 35	„ 5	<i>read</i> ममं मिं <i>for</i> ममं <i>only</i> .
	„ 19	„ अमूहाद्दिन्तो.
„ 39	<i>read the heading as</i> तिडन्त विधानम्.	
	line 12	<i>read</i> थास्योहिं० <i>for</i> थास्सयो हिं०.
	„ 13	„ लोपस्तकाराच्च.
	„ 16	„ थास्योरिति.
	„ 21	„ ज्जो ज्जाहि <i>for</i> ज्जोज्जाहि.
„ 40	„ 17	„ अग्रहीत् <i>for</i> अगृहीत् and अग्रहीपत् <i>for</i> अग्रहीधत्.
„ 42	„ 2	<i>omit</i> घ before हू.
	„ 12	<i>read</i> ओऽरिः <i>for</i> ओरिः.

- Page 114 line 4 „ *tira* „ *tira*.
 „ 8 „ *kṣudh* „ *krudh*.
 „ 15 „ *khudā* „ *khuda*.
 „ 18 „ *jīṅgha* „ *jighra*,
 „ 7 (from the bottom) read *mil* for *mil*.
 „ 3 („ „) „ *ālludha* for *ulludha*.
 „ 115 „ 5 „ *tim* for *timya*.
 „ 22 „ *virav* „ *vi-ru*.
 „ 115 „ 2 „ *ni* and *abhi*
 „ 25 „ *avasāa*.
 „ 120 „ last „ in the case of *a*.
 „ 127 „ „ „ Pu. XI. 7 for Pu. XI.
 „ 142 „ 18 after [thus] add for *bālā*.
 „ 143 „ 10 read For the suffix *ka* we have *hu'* for Sometimes
 we...[in this case].
 „ 11 read *vṛkṣako'troccaḥ* for *vṛkṣo'troccaḥ*.
 „ 18 add '*vañāin*' after *we have*
 „ 27 read '*bālāhim*'
 „ 28 „ *vahūhim*
 „ 35 „ '*ham*' for *ham*
 „ 36 „ '*hum*' for '*hum*'
 „ 144 „ 3 read [*nadyāḥ*]
 „ 8 „ *hu* for *hū*
 „ 2 (from the bottom) *vahūhe*
 „ 9 („ „) *jujjhe* for *jene* ; *yuddhe* for *jena*.
 „ 11 („ „) *vṛkṣaś ca*.
 „ 145 „ 19 read *jadrum*
 „ 5 (from the bottom) omit *are and read* go back for
 misreading.
 „ 6 (from the bottom) read to *jatra* and *tatra* ; instead
 of to *jahu* and *tahu*.
 „ 146 „ 8 read *These* for *There*.
 „ 147 „ last but one ; read 83 after 82.
 „ 151 „ 15 put 2 after Pu. XIX. and also put 5 before Mk. XIX.
 „ 152 „ 18 read XX for XIX.
 „ 20 „ *ahuni* for *ahunī*.
 „ 153 „ 2 „ end in *e* for end in *ī*.
 „ 163 „ 20 „ 28 for 24.
 „ 167 „ 7 „ इति पुरुषोत्तमस्यापञ्चशतुशासने
 „ 182 „ 4 (from the bottom) 4 read माणसिणी I. 1. 6; 9.
 „ 183 „ 24 „ वृंहित for वृहत्

Notes : See Vr. II. 19, 29, 5, 26 ; Mk. II. 17, 14, 28, 5, 24. According the comm. the change of *ṣ* into *v* is optional. This view is available in the text when the present rule is taken together with II. 1 above, about the general disappearance of *ṣ*. Cf. Nitti.

8. *K* of *candrikā* changes into *m* ; so does *p* of *āpīḍa*. And *d* of *gadgada* as well as of *daśa* in numerals more than ten, becomes *r*.

Notes : See Vr. II. 6, 16, 13, 14 ; Mk. II. 5, 15, 13.

9. *D* of *kadambaka*, *dohadaka* and *pradīpta* becomes *l*. In words of the *haridrā* group *r* optionally becomes *l*. *Ṭh* of *āṅkoṭhaka* is changed into *ll*. And *ś* and *ṣ* always become *s*.

Notes : See Vr. II. 12, 30, 25, 43 ; Mk. II. 12, 29, 22, 44.

10. [The *haridrā* group includes] *haridrā*, *parigha*, *aṅgāra*, *sukumāra*, *yudhiṣṭhira*, *karāṇa*, *kirāta*, *carāṇa*, *mūkhara*, and *aṅgurī*.

Notes : See Vr. II. 30 ; Mk. as in 9.

11. *Kh*, *th*, *gh*, *dh* and *bh* always become *h* ; *ś* of *daśa* and such other words also changes into *h*. The change of aspirates does not take place when they are preceded by an anusvāra, or in words like *atharvan*, *adharmā*, *adhama*, etc.

Notes : See Vr. II. 27, 44 ; Mk. II. 25, 45.

12. In *vasati* and *bharata*, *t* always changes into *h* ; the same change occurs for *k* in *cikura* and *nikāṣa*, *vikāṣa*, *vikāla* and *sphaṭika* as well. The *ph* of *śephālīkā* also becomes *h*.

Notes : See Vr. II. 9, 4 ; Mk. II. 9, 6.

13. *Y* of *chāyā* meaning 'beauty' as well as *ś* of *daśa* in proper names, will change into *h*. *S* of *divasa* will be optionally *h*, and *ṣ* of *smuṣā* will become *h* preceded by *n*. i. e. *ṇha*.

Notes : See Vr. II. 18, 45, 47 ; Mk. II. 48, 46, 47.

14. Initial *y* becomes *j*, and *n* is always changed into *ṇ*, but *y* of *yaṣṭi*, becomes *l*, *k* of *kubja* meaning a 'hunchback', will change into *kh*, and *k* of *kirāta* in the sense of *mleccha*, becomes *c*.

Notes : See Vr. II. 31, 43, 32, 34, 33 ; Mk. II. 30, 31, 33, 32.

15. Some say that *l* of *lāṅgulaka*, *lohala* and *lāṅgalaka* always becomes *n*. Sibilants in *śāvaka*, *ṣat* and *saptaparṇa* change into *ch* while, [*d*] of *daṇḍa*, *dolā* and *daśana* becomes *ḍ*.

Notes : See Vr. II. 40, 41, 35 ; Mk. II. 39, 40, 34-35. Cowell in his edition of Vr. wrongly reads *lohala* (made of iron) as *lāhala*, though his mss. DE give the correct form. This incorrect form appears in the current edition of Hc.'s grammar too. Mk. (comm. on II. 39) however reads this correctly.

16. In *manmatha* *m* becomes *v* ; *p* of words of *paruṣa* group will change into *ph*. *V* of *visinī* becomes *bh*. *V* (lit. in the sound before the conjunct consonant) will always be *bh* in *vihvala*, and when *i* stands before a conjunct consonant it will be changed into *e*.

Notes : See Vr. II. 39, 38 ; Mk. II. 38, 36, 37. For *paruṣa* becoming *pharusa* in Pkt. see NŚ. XVIII. 15. According to Vr. (III. 47.) *vihvala* becomes *vebbhala* and not *bhembbhala* as R.T. says. See Pischel, § 209. Mk. ignores this latter form, but does not mention Vr.'s *vebbhala* either.

Here ends the second Poṣy consisting of sixteen flowers, of the Wishing-tree in the Instruction of Prakrit.

I. iii. Conjunct Consonants

1. *N*, *m* and *y*, when they are the second element (lit. below), and *r*, *l*, and *v*, when they are either the first or the second element, and *k*, *g*, *d*, *p* when they are the first element of a conjunct consonant, disappear, and so do *ś*, *ṣ*, and *ñ*. of *sarvajña* and *manojña*.

Notes : See Vr. III. 1, 2, 3, 5 ; Mk. III. 2, 3, 1, 5.

2. From *śmaśru* and *śmaśāna* the first *ś* drops and so does *s* of *smara* and *smera*. And *m* drops from *ghasmara* and *h* from *madhyāhṇaka* ; but from *vihvala*, *h* drops optionally. *R* may drop from *dr*, and *pa* always drops from *vanaspati*.

Notes : See Vr. III. 6, 7, 47, 4 ; Mk. III. 7, 8, 63, 4.

3. *Mṛdutva* in the sense of 'a flower', will have [ta changed into] *kh* [after the elision of *v*]. The *st* of *stambha* change into *kh*, and so do *śk*, *sk* and *kṣ*. *Sph* of *sphotaka* always changes into *kh*, and *sthānu* not in the sense of Śiva, will have its *sth* changed [to *kh*].

Notes : See Vr. III. 14, 16, 29, 15 ; Pu. III. 6 ; Mk. III. 39, 17, 37, 18-19. *khambho* > Beng. *khām* (post) and *khandho* > Beng. dialectal. *kāndh* (shoulder).

4. This change [of *śk* and *sk* into *kh*] does not take place in words like *niṣkampa*, *turuṣka*, *muṣka*, *namaskṛtya*, *samskṛta*, *taskara* etc. *Tv* and *ty* become *c*, but this change does not always occur, e.g. in words of the *caitya* group and in case of *satvara* and *gatvara* etc.

Notes : See Vr. III. 27 ; Pu. III. 2 ; Mk. III. 38, 39, 31, 32.

5. *Ch* has been prescribed [as a substitute] for [*thy*] except in case of *ātithya*, and [*ch* is also, to be substituted] for *śc*, *ts* and *ps* as well. In words of *lakṣmī* group as well as in *sprhā*, *utsava* and *utsuka* the conjunct consonants will change into *ch*.

Notes : See Vr. III. 27, 40, 42 ; Pu. III. 2, 14 ; Mk. III. 31, 53, 54 ; *micchā* > Beng. *michā* ; *racchā*, **lacchā*, > Beng. **lāch*, *nāch* ('front' as in *nāch-dhār*, front door).

6. *Lakṣmī*, *sadrkṣa*, *maḥṣikā*, etc., *utkṣipta*, *rḥṣa* and *akṣa* are included [in this group]. This rule is optional in case of *kṣana*, *kṣamā*, *akṣi* and *vrḥṣa*.

Notes : See Vr. III. 30, 31 ; Pu. III. 7. 8 ; Mk. III. 41, 40, 42 ; *macchiā* > Beng. *māchi*.

7. *Dy* and *ry* are regularly changed into *j* ; such a change will be available in *śayyā* and *abhimanyu*. *Jh* is prescribed for *dhy* and *hy*, and also [for *kṣ*] in *prakṣarita*. And *t* is prescribed for *tt* in *mṛttikā* and *pattana*.

Notes : See Vr. II. 27, 28, 23 ; Pu. III. 3. 4 ; Mk. III. 31, 20, 33, 28 ; *vejjo* > Beng. *vej* (a surname) ; *sejjā* > Beng. *sej*, *mittiā* > Hindi *mitti*.

8-9. *Ṭ* is used for *rt* in words other than those included in the *dhūrta* group. The wise prescribe *th* for *st*. The *dhūrta* group is as follows : *dhūrta*, *mūrta*, *ārtā*, *muhūrta*, *vārtā*,

saṃvarta, *saṃkīrtana*, *varṭikā*, *āvarta*, *kīrti*, *vartamāna*, *pūrti*, *varṭika*(?), *kartarī*. *Vṛnta* will have its *t* as *t*, and *th* will occur in *asthin*, and *bhindipāla* will take *d* [for its *d*].

Notes : See Vr. III. 24, 22, Mk. III. 27, 13. Vr. III. 45, 46 ; Mk. III. 65, 16 ; *aṭṭhi* > Bengali *āṭhi* (seed).

10. *Ḍ* is substituted for *rd* in words like *gāṛṭā*, *sammardā*, *gardabha*, *vitardī*, *vicchardī*, *kapardaka*, and *ḍh* is prescribed for *rdh* and *gdh* in words other than *snigdha*, *govardhana* and *nīrdhana* etc.

Notes : See Vr. III. 26, 25, 12, 3 ; Pu. III. 5 ; Mk. III. 29, 30, 35. *Viaḍḍha* probably gives rise to Bengali *veāḍā* (obstinate).

11. *Ñc* of words *pañcāśat* and *pañcadaśa* as well as *mn*, *ny* and *jñ* change into *ṇ*. So does *hṇ* of *cihṇa* ; *st* becomes *th* except in *stamba*. *P* or *t* is substituted [for *tm*] in *ātman*.

Notes : See Vr. III. 2, 44, 33, 34, 13, 48 ; Pu. III. 16, 18 ; Mk. III. 57, 47, 16, 61. *Sanṇā* > OB. *sāṇa* (hint) ; *hattho* > NIA. *hāth*, *hāt* (hand).

12. In words *māhātmya* and *tādātmya* one always substitutes *p* [for *tm*], and the same is substituted for *tm* in *kuṭmala* also. *Sp* and *sph* become *ph*, but in the place *sp* sometimes *si* occurs. *Bh* replaces [*hv*] in *gojihvikā* and *gahvara*.

Notes : See Vr. I II. 48, 35, 36 ; Pu. III. 12 ; Mk. III. 60, 61, 48, 50, 62.

13. There occurs *r* for *ry* in *tūrya*, *paryantaka*, *dhairya*, *śautīrya*, *āścarya*, *saundarya*, etc. The learned think that this rule is optional in case of *sūrya*, while in words of the *caurya* group *rya* always becomes *ria*.

Notes : See Vr. III. 18, 19, 20 ; Mk. III. 21, 22.

14. [The *caurya* group includes] *cauryam*, *śauryam*, *vīryam*, and *āścaryam* also is included by some in this group. In *paryasta*, *paryāṇaka* and *saukumārya*, *ry* becomes *l*, but the change in *paryāṇka* is optional.

Notes : See Vr. III. 20, 21 ; Mk. III. 23, 24, *Pallāṅka* > Beng *pālāṇ* (cushioned bed).

15. In place of *hvo*, and in words like *vāśpa*, *kārṣāpaṇaka* and *kuṣmāṇḍaka* in the feminine gender, *h* occurs. The conjunct

consonant *sm*, *sm* and *lsm* change themselves into *mh*, and *sn*, *sn*, and *lśn* become *nh*.

Notes : See Vr. III. 39, 32, 33 ; Pu. III. 10, 11 ; Mk. III. 52, 46, 45, 11, 13, 66. *kāhāvano* > Beng. *kāhan* (an aggregate of eighty articles such as cowris) ; *Kaṇha* > *Kāṇa* (Kṛṣṇa).

16. First elements of the conjunct consonants occurring in *ślāghā*, *lśmā*, *sāṅga* and *ratna* are separated by the vowel *a*, and this kind of change in *Kṛṣṇa* is optional. This rule extends till the word *dvāra* (in 19).

Notes : See Vr. III. 59, 60, 63, 61 ; Pu. III. 30, 27 ; Mk. III. 77, 92, 78.

17. The separating vowel is always *i* in case of *śrī*, *hrī*, *klānta*, *kleśa*, *mlāna*, *svapna*, *arha*, *varṣa*, *sparśa*, *garha*, *harṣa*.

Notes : See Vr. III. 62 ; Pu. III. 28, 29 ; Mk. III. 77, 80, 81, 82.

18. In case of words of *bhāryā* group the anaptyxis of conjunct consonants, is optional. In case of *daśārha*, *h* is dropped. Anaptyxis sometimes does not occur in case of [the compound] *varṣā-rājanī-mukhaṃ*. In *sneha* the separating vowel is either *i* or *a*. The same is the case in *snāna*. In the word *varhi* the separating vowel is *i*, or there is no separation [at all].

Notes : See Vr. III. 64 ; Pu. III. 31 ; Mk. III. 107, 87, 90, 89, 85.

19. The separating vowel in *jyā* is *ī*, and in *padma* it is *u*, and is optional, and in words of *tanvī* group the separating vowel is *u*, and such is the case in *Kaśmīra*, *veśman*, *smara*, *ghasmara* etc. In the word *dvāra* either there is the separating vowel *u*, or *d* or *v* drops.

Notes : See Vr. III. 66, 65 ; Pu. III. 32 ; Mk. III. 93, 94, 96.

Here ends the [third] Poṣy on Conjunct Consonants consisting of nineteen flowers, of the Wishing-tree in the Instruction of Prakrit.

I. iv. Doubling of Consonants.

1. Stops which remain after the elision of an element of conjunct consonants as well as stops which remain under the rule relating to conjunct consonants beginning with *h* etc., will be doubled. But in case of words of the *vīḍa* group, the consonants may be optionally doubled, and the same is the case with the second element of a compound word and with words of the *sevā* group.

Notes : See Vr. III. 50, 52 ; Pu. III. 21, 23 ; Mk III. 69, 71, 76, 75.

2. Words of the *sevā* group are as follows : *sevā*, *īśvara*, *puṣya*, *eka*, *viśvāsa*, *pakka*, *aśiva*, *duḥkhita*, *trailokya*. *daiva*, *aśvala*, *karnikāra*, *sasya*, *kantūhala*.

Note : See Pu. III. 22 ; Vr. and Mk. As in 1.

3. Prakrit grammars on the basis of some examples, prescribe also the doubling of the first letter of a word preceded by another word. But the doubling does not take place in case of *v* and *h*, and after an anusvāra and in the substitute of the root *jñā*.

Notes : See Vr. III. 54, 55, 56 ; Mk. III. 73, 74 ; *sassa* <Beng. *śāś* (kernel),

4. When an aspirated stop is doubled, its first element becomes a non-aspirate (lit. in the doubling second and the fourth of the group, the first part becomes the first and the third respectively).

Notes : See Vr. III, 51 ; Pu. III. 20 ; Mk. III. 70 ; *vudḍho* > Beng. *vudḍā*, Hindi. *vudḍhā*.

Here ends the [fourth] Posy on Doubling of Consonants, consisting of four flowers, of the Wishing-tree in the Instruction of Prakrit.

I. v. Sandhi.

1. [They] say that the vowels [sometimes] drop or are modified. I shall speak here of their forms in the sandhi. Sometimes a short vowel takes the place of a long vowel and a long vowel that of a short one.

Notes : See Vr. IV. 1 ; Pu. IV. 1 ; Mk. IV. 1.

2. The learned say that vowels in syllables other than *ma* in *prathama* becomes *u* alternately or simultaneously, and sometimes no change of vowels at all takes place. And they [also] say that sometimes *i* comes in the syllable *dhya* of *madhyama* and in *pta* of *saptaparna*.

Notes : See Mk. I. 5 ; Vr. (II. 28) does not know any form other than *paḍhamo* ; *majjhima* occurs in Pali.

3. The wise say that within words where *i* occurs before or after [any other vowel] it becomes *e* (lit. it becomes gunated). A long vowel including *e* or *o* before a conjunct consonant, is shortened.

Notes : See Vr. IV. 1 ; Mk. IV. 4. 2. The commentator says : *Vararucis tu dīrghādiṣu vīkalpayati, diggho dīho, vaggho* (sic), *vāho*. This sūtra does not occur in Cowell's ed., but his ms. W. includes this. See his 2nd. ed. p. 97. Nitti has drawn attention to this fact. *Vaggho* in the commentator's quotation should be *vajjho*. The reading *vaho* of Cowell's ms. W. is corrupt. Nitti finds this stanza difficult because of its corrupt form.

4. The lengthening of the preceding vowel is compulsory in words like *utsuka* in which there is an elision from a conjunct consonant including *s* ; but in *nirutsuka* and the like, the same (i.e., the preceding vowel) remains, and in case of the word *punar* the *r* may remain.

Notes : The difficulty about this passage has been removed by restoring the correct reading. Cf. Nitti.

5. Except in cases of words like *durjana* the vowel of the prefix *duh* together with the visarga, becomes lengthened. And in Pkt. *dukūla* would be *duallam*, *duūlam* or *duullāam*.

Notes : See Mk. I. 29, 31.

6. In Pkt. the word *vahih*, they say, will be *vāhiraṃ*, and *vahī*. The visarga after *a*, in words such as *sarojaka* will become *o* optionally.

Note : See Mk. IV. 6.

7. There will always be *tī* in place of *iti* immediately after a word, but after an anusvāra an elision [of *i*] is desired. And the wise always desire *vi* in place of *api* immediately after a word ; but after an anusvāra it will be *pi*.

Notes : See Vr. I. 14 ; IV, 28, Pu. IV. 5, 3, 4. Mk. I. 17, VIII. 17. Vr. ignores the second part of this rule.

8. *Ū* may replace the prefix *upa*, and *o* may optionally be substituted for the prefixes *apa* and *ava*. And in the word *Mahārāṣṭra*, *r* and *h* may be transposed, and so may be *r* and *ṇ* in *Vārāṇasī*.

Notes : See Pu. IV. 22, Mk. IV. 33, 31, 56.

9. The same (transposition) of *r* and *ṇ* will take place in case of *kareṇu*, and in case of *ālāṇa*, *l*, and *ṇ* will be optionally transposed. *Lina* of the word *malina* will be optionally *ila*, and the *dakṣiṇa* may have *dakḥa* and *dāha* in place of *dakṣa*.

Notes : See Vr. IV. 28, 29, 31, Mk. IV. 55, 58, 63,

10. The word *gṛha* except when it is followed by *pati* becomes *ghara*. In *Brhaspati*, *b* and *h* will be changed into *bhaa*. In words like *Harīścandra*, *ś* is dropped, and in words indicating numerals *y* is dropped together with the letter which follows it.

Notes : See Vr. IV, 32, 30 ; Mk. IV, 61, 62, III, 10, IV, 8.

11. In the word *udumbara*, *d* is optionally dropped, and the same is the case with *ja* in *bhājana* and with *y* in *kālāyasa* and *kīśalaya*. And *v* together with *a* following it, is dropped optionally in words like *yāvat*.

Notes : See Vr. IV. 2, 3 ; Mk. IV. 7, 12, 10, 9.

12. The final consonant is dropped. Feminine words ending in consonants except *vidyut* and *taḍit* have *ā* in place of the consonant lost. Feminine words ending in *r*, will have *rā* in its place, and the final consonant of *kṣudh* will be *ha*, and the final vowel

of *śarat*, *a*. The final of *diś* and *prāvy* will be *sa* and that of *apsaras* and *āyus* will be optionally so.

Notes : See Vr. IV. 6, 18, 7, 8 ; Pu. IV. 12-16 ; Mk. IV. 13, 14, 15, 16, 17.

13. Words such as *prāvy* and *śarat*, and words which end in either *n* or *s*, are masculine, while *nabhas*, *preman*, *śiras* and *dhanus* are neuter. *Guṇa* and *locana* may both be neuter and masculine, and *praśna* and *avṛta* are used in three genders.

Notes : See Vr. IV. 18, 19 ; Pu. IV. 18, 19 ; Mk. IV. 27, 30, 29.

14. *Akṣi*, *raśmi* and *prsthā* are optionally feminine while *Kaśmīra*, *śiman*, *uṣman* and words ending in *iman*, are always so. The anusvāra is dropped always in words such as *viṃśati*, and the vowel in these cases, is always lengthened.

Notes : See Vr. IV. 20, 16 ; Pu. IV. 20, 21 ; Mk. 29, 28.

15. In place of *m* at the end of a word, there is always an anusvāra, though before a vowel it may be retained ; but in case of words like *māṃsa* the elision of the anusvāra, is optional, while in *samskṛta* and *siṃha*, it is compulsory.

Notes : See Vr. IV. 16 ; Pu. IV. 2 ; Mk. IV. 21, 22, 25, 26. The commentator adds that this rule stands modified in metrical passages (*yatra kutrāpi vṛtta-bhāṅga-bhayāt kriyamāṇo bindur lopyo bhavati, yatra nāsti tatrāpi bhavati*).

16. An anusvāra will be substituted for *ñ*, *ṇ*, *ṇ*, *ṇ* and *m* before consonants ; but in cases of words of the *sambhara* group the anusvāra before consonants included in [the *pratyāhāra*] *yay* (i. e. stops and sibilants) will be optionally changed into a nasal of the class of the consonant following it. In Pkt, *r*, long *r*, *l*, long *l*, *ai*, *au*, *ñ*, *ṇ*, *ś*, *ṣ*, and visarga (*h*) do not exist.

Notes : See Vr. IV. 14, 17 ; Pu. IV. 2 ; Mk. IV. 23, 24.

17. An anusvāra is inserted in the words of the *valera* group i. e. *valera*, *paśu*, *sparsana*, *darśana*, etc. Abstract nouns with *tā* take *dā* in its stead and for *tva*, *ttanam* is substituted. Sometimes *v* of *tva* is dropped [and *t* is doubled].

Notes : See Vr. IV. 15 ; Pu. III. 24 ; IV. 28 ; Mk. IV. 20, 34, 35.

18. The suffix *matup* is represented by *ālu*, *illa* and *vanta*, and *āla*, *ilta* and *manta* too are so used. These in all are six [to express *matup*]. The words like *hanumat* etc. will however be *haṇumā* etc., though some will have *haṇumanta* etc.

Notes : See Vr. IV. 25 ; Pu. IV. 29 ; Mk. IV. 42, 43.

19. Words such as *lajjāluka* etc., will take in feminine the suffix *in* ; but the form *mālāvā* (*mālāvatī*) is due to the Sanskritic tradition. The suffixes *alla* or *ella* are used pleonastically. Śākalya and Māṇḍavya however allow *ha* in such a case.

Notes : See Pu. IV. 30. Mk. IV. 45, 48, 49.

20. The word *kṣatra* forms its feminine with the suffix *inī*. Sometimes the suffix *la* is added to words *pīta*, *vidyut* and *harit*. Similarly *ra* is added to words of *sukha* group. In *vṛnda*, *ra* is added to *da*.

Notes : See Vr. IV. 26 ; Mk. IV. 50, 54.

21. To indicate connexion the suffix *ima* or *illa* is used while the suffix *ulla* is used to indicate anything belonging to. The suffix *a* is used in the sense of contempt and pity. The two, *maṛam* and *maam* are used for the suffix *mayā(t)*.

Notes : See Vr. IV. 25 ; Pu. IV. 31, 32 ; Mk. IV. 47, 46, 51 (comm.). The example of the *ka*, in contempt *caṇḍālaho vollahao mama* (My wretched lover is a Caṇḍāla i.e. a person as cruel) seems to be a quotation.

22. The ancients prescribe *avanta* here (i. e. in Pkt.) in place of *ṭṇ* ; in the sense of habit the wise have always the suffix *ira*. The suffix *ktivā* (*lyap*) of the indeclinable perfect participle would be substituted by *ia*, *tūna* and *ūna* and also sometimes by *uāna*.

Notes : See Pu. IV. 23, 27 ; Mk. IV. 40, 41, 36, 37.

23. Some authorities according to the teachings of Śākalya and Māṇḍavya prescribe *tum* in the sense of *ktivā*. *Ara* is optionally added to words like *mādhya*. This optional addition may in practice come under the rule of sandhi.

Notes : See Pu. IV. 24 ; Mk. IV. 38.

24. Words of the *dramṣṭā* group, will have irregular forms such as *dādhā*, *dhūā*, *enhi*, *naḍāla*, *gosō*, *kandottihām*, *māmī*, *piusī*, *golā*.

Notes : See Vr. IV. 33 ; Pu. IV. 34 ; cf. Mk. IV. 64. Kātyāyana mentioned in the commentary seems to be the author of the *Prākṛtamāñjarī*, who says : *saṃskṛta-prakṛitivena ye na siddhyanti kevalam | tesāṃ lakṣyesu śabdānāṃ dāḍhādīvaṃ vimśyatām* || The purport of this dictum is that all deśī or deśya words are to be included in the *dāḍhādī* gaṇa.

25-26. Words such as *pura*, *dūra*, *kalā*, *mālā*, *zhalā*, *komala*, *hālā*, *cāmara*, *bhāla*, *kāla*, *kamālā*, *kilāla*, *tūla*, *akhila*, *līlā*, *kelī*, *tamālā*, *sundara*, *khala*, *bālā*, *mūlā*, *lālasā*, *helā*, *kāhala*, *gola*, *tūṅga*, *kalaha*, *Govinda*, *Rāma*, *Hari*, *Hara*, *vasu*, *bhīma*, *caṇḍa*, *bhaṅga*, *Purāri*, *kara*, *khara*, *tarala*, *saṅkara*, *veṇu*, *reṇu*, *guṇa*, *gaṇa*, *paṇa*, *hāsa*, *maṇḍala*, *maṇḍa*, *khaṇḍa*, *Varuṇa*, *taruṇa*, *dhīra*, *sāla*, *deha* etc., are to be uttered as in Sanskrit.

Notes : See Pu. IV. 35. This enumeration of tatsama words, is not exhaustive.

27. Words *thera* etc indicating *sthavira* etc., are deśī words. Onomatopoeic words like *jhaṇa-jhaṇa*, are also such.

Notes : See. Pu. IV. 36: *Thera* considered to be a deśī word, comes from *sthavira* which is of Indo-Aryan origin.

Here ends the [fifth] Posy on Sandhi, consisting of twenty-seven flowers, of the Wishing-tree of Prakrit.

I. vi. Declension

1. The dual number is not used here (i. e. in Pkt.) in declension and conjugation, and the fourth case-ending similarly is never used. The plural number is to be used for the dual and the sixth case-ending for the fourth one.

Notes : See Pu. VI. 1, 2 ; Mk. V. 129, 130, 131, Vr. does not give any rule of about the fourth case-ending and hence it may be assumed that in Pkt. it was not altogether absent. In fact, in Bhāsa one meets with forms which may be instances of its use, e.g. *bhattīdāriāe* (= *bhartṛdārikāyai*), Svapna. III. 0. 30.

2. In case of masculine bases in *a*, the termination for the nominative singular, will be *o* ; the terminations for the accusative

plural is *e*, but terminations of the nominative and accusative plurals are sometimes elided, and that of the locative and instrumental singular and the ablative plural are also dropped. In case of the locative singular *e* becomes the termination, and in cases of the instrumental singular and genitive plural *ṇ* is always added to the terminations. Before terminations of the genitive singular and plural, as well as the ablative plural, the final vowel of the base is lengthened.

Notes : See Vr. V. 1, 2, 4, 9, 6, 8, 11 ; Pu. V. 8, 10 ; Mk. V. 1, 3, 4, 10, 14, 5, 12, 13. As has been pointed out by Nitti, the loss, in Pkt., of case-endings of the locative, instrumental, accusative and the ablative singular, is difficult to be accepted.

3. In words ending in vowels, the termination for the instrumental and locative singular, will always be *e*, and an anusvāra will be the termination for all words in the accusative singular. The termination for the instrumental plural is *hiṃ* and of the ablative singular is *du*, *do* and *hi*, and for the ablative plural, it is always *hinto* and *sunto*.

Notes : See Vr. V. 12, 5, 6, 7, Pu. V. 3-6, 9 ; Mk. V. 11, 4, 6, 7, 8,

4. The termination for the genitive singular is *ssa* and that for the genitive plural is *ṇam*. The wise prescribe *mmi* for the locative singular and *su* for the locative plural. Words ending in *i* and *u* lengthen their final vowel in the nominative singular and in the instrumental and locative plural. The termination for the genitive and ablative singular is always *ṇo*.

Notes : See Vr. V. 8, 9, 10, 4, 18, 14 ; VI. 60. Pu. V. 16, 21-23. Mk. V. 9, 5, 10, 14, 22, 19.

5. Words ending in *i* and *u* have their nominative plural with *ṇo*, *vo* and *o*, and before *vo* and *o* the final vowel may also be *a*. Before *vo* and *o* and when the termination of the nominative plural drops the final vowel is lengthened. Thus six are the forms in the nominative plural e.g. *rāṇi*, *rāṇṇo*, *rāṇvo*, *rāṇo*, *rāṇvo*, *rāṇo*. The instrumental singular has the termination *ṇā* and the accusative plural *ṇo*, and such is optionally the case with the ablative and genitive singular.

Notes : See Vr. V. 16, 18, 17, 14 ; Pu. V. 17, 20 ; Mk. V. 20, 21, 17, 19. The examples given in the commentary (*aggī*

pane laggai etc.) seems to be a quotation from some metrical Pkt. grammar like that of Kātyāyana.

6. Feminine, words ending in short vowels, will have the termination *u* and *o* in the accusative plural, but in the nominative plural the termination may also drop. In the accusative singular the vowel will be shortened and in the instrumental, genitive, ablative and locative singular the termination will be *i*, *e* *a* and *ū* without any distinction.

Notes : See Vr. V. 20, 21, 22, 23 ; Pu. V. 38-41, 43 ; Mk. V. 24, 25, 26, 27, 28.

7. But in three cases-endings beginning with the genitive singular (*nis*) *i*, *e*, in the ablative, the genitive and the locative singular, the termination will be for words ending in *ā*, not *u* and *ā* but only *e* and *i*. It has been said that the locative plural will have an anusvāra and there will be *im* in case of the nominative and accusative plural. The vowel before these terminations will be lengthened.

Notes : See Vr. V. 25, 26, 30 ; Pu. V. 36, 37, 42 ; Mk. V. 29, 31, 32. This stanza is differently translated by Nitti. Her emendation does not seem to be acceptable.

8. According to some [grammarians] the termination *ni*, is desired in the nominative and accusative plural [in neuter]. In the vocative case there will be neither the anusvāra nor the lengthening [of the final *i* and *u*]. The feminine bases ending in *ā*, the wise say, become [in the vocative case] *e* ; and those ending in *ī* and *ū*, are always shortened,

Notes : See Vr. V. 27, 28, 29 ; Pu. V. 45-48 ; Mk. V. 33, 34, 35, 37.

9. In their declension feminine nouns *i* or *ā*, may take indiscriminately [*r*] before the terminations. Pronouns *kim*, *yad* and *tad* however take *ā* or *ī* except in the nominative singular. But in certain places i.e. in words of the *priyā* group, there will be *ā*, and in words like *māṇamsinī* there will always be *ī*.

Notes : See Vr. V. 24 ; Mk. V. 30.

10. The *r* of words ending in *r* will in declension be *āra*. But before the terminations of the locative and the instrumental

singular, nominative and accusative plural, and the genitive singular it may be *ā*. Words like *bhrāṭṛ*, *jāmāṭṛ*, *pitr* will have *ara* [instead of *r*]. But in the nominative and the vocative singular they may have *ā* as the termination.

Notes : See Vr. V. 1, 33 ; Pu. V. 24-27 ; Mk. V. 38, 40, 39, 41.

11. In declension the word *māṭṛ* always changes *r* into *ā* and the same is the case with *yāṭṛ*, *nanāṇḍṛ* and *duhitṛ*. The word *rājan* has *ā* and *o* [as terminations] in the nominative singular, *ṇā* in the instrumental singular, *ṇo* in the nominative and accusative plural and the genitive singular, and *ṇam* in the accusative singular as well as in the genitive plural.

Notes : See Vr. V. 32 ; Pu. V. 33-35 ; Mk. V. 42, 43, 44, 46, 45.

Pischel, §399.

12. In the vocative case singular one may have an anusvāra. Before *ṇo* of the nominative and accusative plural and *ṇam* of the genitive plural there will be an *ā*. *Na* is optionally doubled in the instrumental and genitive singular, and in that case *ja* is dropped ; but when the doubling does not occur, *i* always comes [in place of *ja*].

Notes : See Vr. V. 37, 39, 33, 40, 41 ; Mk. V. 51, 49, 46-47, 48.

13. *Rājan* may also be declined like a word ending in *a*. Words ending in *an* are to be declined like *rājan* except for *i* and doubling of *ṇa*. In the masculine gender *an* may be changed into *āṇa*. In this case one will have *appāṇo* in place of *ātman*.

Notes : See Vr. V. 45 ; Mk. V. 50, 53.

14. Words known as the *ṣaṭ*, drop their terminations for the nominative and accusative singular ; but there will be no *ā* or *e* in the declension and *ṣaṣ* will be *chaa*. In the feminine gender *ṣaṣ* will be *cha* before the terminations of the instrumental and locative. But *pañca* and such other words will take *a* in these cases before their terminations.

Notes : See Mk. V. 125, 128, 124. Vr. is silent on this rule. The term *ṣaṭ* means words ending in *ṣ*, *n* and *-ati*. See Pāṇini I. i. 24-25. Nitti understands this differently.

15. Words of *sarva* group i.e. pronouns will take *e* in the nominative plural and *mmi*, *ttha* and *ssim* in the locative singular.

Kim, *yat tad*, *idam*, *etad* will take *iṇā* as the termination in the instrumental singular, *essim* in the genitive plural and *āsa* in the genitive singular.

Notes : See Vr. V. V. 6, 5 ; Pu. V. 45, 51-53, 57. Mk. V. 55, 56, 57, 58, 59.

16 The ablative singular termination of *kim* etc., will be *do* or *to*. The genitive singular termination in feminine, is *ssā* and *se*. In the locative singular it is *-him* and when the sense of time is implied the termination is also *ā'ā*, *āhe* or *ia*. The termination for the ablative singular of *tad* may also be *o*, and in the instrumental plural, and the instrumental and genitive singular *na* may be substituted for *tad*.

Notes : See Vr. VI. 7, 9, 10, 5, 12, 16, 6 ; Pu. V. 50, 55-56 ; Mk. V. 63, 60, 61, 62, 65, 68.

17. In the genitive plural [of the pronoun *tad*] one may have the forms *sim*, *nam*, and in the ablative and genitive singular of the feminine the form is *se*. *Kim* becomes *ka* in the these cases (i.e. in the ablative and genitive singular). In the nominative and accusative singular neuter [of *kim*] one has always *kim*, (for the pronoun *kim*) and *idam* and *iṇam* for the pronoun *idam*.

Notes : See Vr. VI. 7, 6, 14 ; Pu. V. 58, 60, 67, 80 ; Mk. V. 67, 66, 69, 74.

18. *Idam* will also be *ima* before the case terminations, and it may be *a* before terminations *ssim* and *ssa*, and in the locative singular the form will be *iha*. In the masculine nominative singular it will have two forms, and in the feminine [the two forms will be] *iam*, and *ā* [added to *ima*]. There should be no *ttha* in locative singular. *Etad* becomes [in the nominative singular] also *eso* [besides the usual form *esa*].

Notes : See Vr. V. 15, 16, 17, 18, 19 ; Pu. V. 59, 64-96 ; Mk. V. 70, 71, 72, 73, 78. Evidently due to corrupt reading Nitti finds it difficult to interpret this rule.

19. The accusative and instrumental singular of the pronoun *etad* may be *enam* and *iṇnam*, *to* is the termination of the ablative singular before which, as before *ttha* [in the locative singular], *ta* of *etad* is dropped. *Tad* and *etad* in masculine and

feminine change *ta* into *sa*. The pronoun *adas* may be *aha* in the nominative singular, but it becomes *amu* before all terminations.

Notes : See Vr. VI. 18, 20, 22, 21 ; Pu. V. 70, 71, 72 ; Mk. V. 75, 76, 77, 78, 79, 80. An interesting quotation by the commentator, is as follows: *Lakṣyā' nurodhat iha kascid āha 'lakkhijjāe esa gaū Harissa' | syād etadaḥ strīviśave' pi esa naitan matam Prākṛta-sāsanānām ||* In this connexion some writers on the basis of the example *lakkhijjāe esa gaū Harissa*, (Hari's mace is being seen) said that from the base *etad* one can also have *esa* in the (nominative singular) feminine. This view however is not accepted by the grammars of Pkt.

20. Before terminations, *tri* and *dvi* will respectively be *tī* and *do*, but in the nominative and accusative plural, *tri* will be *tinṇi* *dvi* will have four forms such as *ve*, *donṇi*, *viṇṇi* and *venṇi*.

Notes ; See Vr. VI. 54, 55, 56, 57 ; Pu. V. 79, 80 ; Mk. V. 113, 115, 116. The difficulty about the interpretation of the rule is gone after its emendation.

21. The wise say that in these two cases some admits in Pkt. (in the nominative and accusative) four forms for *catur*, such as *cattāro*, *caturō*, *cattāri* and *cattari*.

Notes : See Vr. VI. 58 ; Pu. V. 81 ; Mk. V. 119, Vr. knows only *cattāro*, *cattāri*. Mk. adds to them *cattārā*, *cattāre*. Pischel recognizes only the first two (see § 439).

22. The three words denoting numbers (two, three and four) will have the termination *ṇam* in the genitive. These will be equally used in the three genders. *I* of *dvi* in the first part of a compound will be *u* or *o*. Words *bhavat* and *bhagavat* will have *ā* as the termination of the nominative singular.

Notes : See Vr. VI. 59 ; Pu. V. 82 ; Mk. V. 121, 117, 118.

23. In the vocative singular these two words (lit. here) will have an anusvāra as the termination, and in the instrumental singular, nominative and accusative plural, the termination will be *dā*, and in the ablative and the genitive singular and it will be *do*. According to the teaching of Śākalya and Māṇḍaya these are also included in the Pkt. grammars.

Notes : See Mk. V. 52. Nitti's emendation is different.

24. From now on, [the rules given], will relate to words and not to any termination. In the nominative singular the pronoun of the second person will be *tum* and *tumam*, and in the nominative plural it will be *tujjhe*, *tumhe* and *tumbhe*, and in the accusative singular it will be the three, *tam*, *tum* and *tumam*.

Notes : See Vr. VI. 25-28 ; Pu. V. 73, 74 ; Mk. V. 81, 83, 82.

25. In the accusative plural it will be, *tujjhe*, *tumhe* and *vo*. But according to Śākalya and Māṇḍavya it will be *tumbhe* also. In the instrumental singular it will be *tai*, *te*, *de*, *tumae*, *tumāi*, *tae*, *tum* the seven different forms.

Notes : See Vr. VI. 29, 30, 32, 33 ; Mk. V. 84, 85, 86.

26. In the instrumental plural one uses *tujjhehi*, *tumhehi*, *tumbhehi*, *tucchehi*, *tucchekim*. In the ablative singular there are seven forms, *tatto*, *tumālo*, *tumā*, *taitto*, *to*, *tumādu* *tumāhi*.

Notes : See Mk. V. 87, 88.

27. In the ablative plural the terminations *hinto* and *sunto* are added to *tumbha*, *tuccha* and *tujjha*, of which three the final vowel is lengthened. In the genitive singular there are seven forms : *tujjham*, *tuam*, *te*, *tuha*, *tujjha*, *de* and *tuham*.

Notes : Cf. Vr. VI. 36 ; See Mk. V. 79, 91, 92.

28. In the genitive plural of the pronoun of the second person there will be thirteen forms : *tumbhāṇa*, *lujjhāṇa*, *tumbha*, *tujjaha*, *tumhāṇa*, *tucchāṇa* (each of these) with or without an anusvāra, and *vo*.

Notes : See Vr. VI. 37 ; Mk. V. 93.

29. In the locative singular the form according to Pkt. grammarians will be *tumammi*, *tumae*, *tume*, *tae* and *taī*. In the locative plural the forms will be *tujjhesu*, *tumhesu* and *tumbhesu* with or without a final anusvāra

Notes : See Vr. VI. 38, 39 ; Mk. V. 94, 95.

30 The good people say that the pronoun of the first person in the nominative singular will be *ahaam*, *ham*, *ahammi* and *aham*. In the nominative plural it will be *amhe* and in the

accusative singular, *maṃ*, *māṃ*, *ahammi*, and *ṇaṃ* the five forms in all.

Notes : See Vr. VI. 40-42 ; Mk. V. 97, 101, 98-100.

31. In the accusative plural there will be *amhe* and *ṇo*, in the instrumental singular, *me*, *mae*, *mai*, *ṇo* and *mamāi*. In the instrumental plural they have *amhehiṃ* and *amhehiṃ*. These are the opinions of the wise.

Notes : See Vr. VI. 43-46 ; Mk. V. 102, 103, 104, 105.

32. In the ablative singular there will be *mamādo*, *mamādu*, *matto*, *maitto*, *mahi*, the five forms. The termination of the ablative plural will be *hinto* and *sunto* added to *amha* its first element.

Notes : See Vr. VI. 48, 49 ; Mk. V. 106, 107.

33. The wise prescribe the four forms of the genitive singular such as *maha*, *majha*, *me* and *mama*. In the genitive plural the wise speak of forms like, *amhāṇa*, *amhoṇa* *amho* and *ṇa*.

Notes : See Vr. VI. 50, 51 ; Mk. V. 109, 110.

34. In the locative singular there are two forms : *mamassiṃ*, *mamammi* and in the locative plural *amhesu*, and *amhosu*. In the use of these two [pronouns] there will be similarity in all the three genders. Sometimes terminations drop from them due to special causes.

Notes : See Vr. VI. 52, 53 ; Mk. V. 111, 112. The new reconstruction of the passage removes the difficulty of interpreting it. Cf. Nitti.

35. Sometimes the cases are transposed in use, as some learned persons will say for *vilocanābhyām piba Kṛṣṇarūpam*, *vilocāṇesum piva Kaṇharūvam* (Drink the beauty of Kṛṣṇa with the two eyes).

Notes : See Mk. V. 113.

Here ends the [sixth] Pośy on Declension, consisting of thirty-five flowers, of the Wishing-tree in the Instruction of Prakrit.

I. vii. Conjugation

1. The roots which are known here (i. e. in Skt.) as ending in consonants, will be changed in Pkt. to roots ending in *a*. To these, the terminations of voices [active and middle] will be added indiscriminately (lit. without regular order).

Notes : See Pu. VI. 1 ; Mk. VI. 2.

2. Instead of *ta* and *ti* there will be [respectively] *i* and *e*, and for *thas* and *si* there will be *si* and *se*. But these two terminations are not to be used except with verbs ending in *a*. And for *it* and *mip* there will always be *mi*.

Notes : See Vr. VII. 1-3, 5 ; Pu. VI. 2, 4, 7 ; Mk. VI. 4. Nitti translates it differently.

3. The termination of the third person plural is *nti*; *ha* and *itthā* are terminations the second person, while *mu*, *mo* and *ma* are those of the first person. The root *as* will drop its *a* in the second person singular.

Notes : See Vr. VII. 4, 6 ; Pu. VI. 3, 5, 8 ; Mk. VI. 8, 11.

4. The *a* of the root *as* will drop before the terminations *mi*, *mo*, *mu* and *ma*. In all these cases *h* will be inserted in them. The *ia* or *ijja* will be substituted for *ya* of the passive voice. But these will not be used with a verb ending in a double consonant, or with the root *kr* preceded by *anu*.

Notes : See Vr. VII. 7, 8, 9 ; Pu. VI. 33 ; Mk. VI. 12, 10, 173.

5. *Nta* and *māna* will be the terminations of present participles in the active and middle voices. The feminine of *nta* will take *ī* and that of *māna*, *ī* [in addition to] *ā*. *Hī* and *ssa* will come before the terminations of the periphrastic future, the optative mood, the future tense and the conditional. *Ssa* is not employed after roots ending in *ā*.

Notes : See Vr. VII. 10-12 ; Pu. VI. 34, 37, 13 Mk. VI. 17, 20-22.

6. In the first person of the future tense one employs the infix *hā* and *ssa*, and in the first person singular the termina-

tions may also be *ssam*. And for the first person the termination will be also *hissā* and *hitthā*. In the future etc. (i. e. the optative and the simple future also) *hi* and *ssa* will be preceded by *ī*, according to many [grammarians].

Notes : See Vr. VII. 13-15 ; Pu. VI. 14, 15, 16, 17 ; Mk. VI. 24-26.

7. The roots *kṛ*, *dā*, *śru*, *vac*, *rud*, *gam*, *dr*, *muc* and *prekṣ* in the future tense will be *kāha*, *dāha*, *soccha*, *voccha*, *roccha* and *gaccha* etc.

Notes : See Vr. VII. 16 ; Pu. VI. 19, 20 ; Mk. VI. 28, 29.

8. *Śru* etc., keep the same form in the future of all persons, but in this case the anusvāra drops, and the insertion of *hi* is optional. The three terminations of the third, second and the first persons in the imperative, are respectively *u*, *su* and *mu* in the active and middle voices.

Notes : See Vr. 17, 18 ; Pu. VI. 18, 22 Mk. VI. 30, 31.

9. In the second person singular [of the imperative mood] the termination *hi* will be used after the monosyllabic roots in the active and middle voices. Sometimes the termination may drop and then *a* will replace it. The termination of the imperative plural will be *ntu*, *ha* and *mo*. But in the future not relating to the present day, one may employ terminations like *jja* and *jā*.

Notes : See Vr. VII. 19, 20 ; Pu. VI. 23, 28 ; Mk. VI. 37, 33-35.

10. Before these suffixes there will be *e* in the present potential etc. In the imperative mood and in the present tense one uses in the three persons *jjo* and *jāhi* in the future tense etc. But in the conjugation in the future tense, of roots with many vowels, *jjo* and *jāhi* are not used.

Notes : See Vr. VII. 21-22 ; Pu. VI. 29 ; Mk. VI. 35-36.

11. One may use these two substitutes *jja* and *jā*, for indicating the conditional in case of the roots which are not monosyllabic. *Ihi* is the suffix that forms the future in the passive voice in the three persons.

Notes ; See Vr. VII. 22 ; Pu. VI. 29 ; Mk. VI. 39.

12. *Īa* is used as a termination in all three persons to indicate the conditional and the past tense of the type of the imperfect, the aorist, and the perfect. But in case of the monosyllabic roots *hā* will be the termination. One may however use these past forms in the sense of the present.

Notes : See Vr. VII, 23-24 ; Pu. VI. 30 ; Mk. VI. 40-42.

13. In all the past tenses of the verb *as*, one may have *ahosi* and *āsi*. *Ḍ* is the causative suffix and before it the first *a* of the root will be lengthened. But [in the causative] some authorities prescribe the termination *āve*.

Notes : See Vr. VII. 25-27, 20 ; Pu. VI. 31, 40, 39 ; Mk. VI. 15, 45, 44.

14. In the passive of the causative, and in the past participle, the indeclinable perfect participle and the infinitive [of the same], the suffix will *avi*, and not *e* or *ave*. But according to Śākalya and Māṇḍavya *e* or *ī* may optionally be used in such cases.

Notes : See Vr. VII. 28 ; Pu. VI. 42 ; Cf. Mk. VI. 7.

15. In the first person singular of the present tense, there will be *ā* after the *a* [of the root]. And *a* will optionally come before the conjugational terminations *mi* and *nti* (lit. before those already mentioned). Let [this] flower (i. e. the stanza) be clear to the wise [without any commentary].

Notes : See Vr. VII, 30-33 ; Pu. VI. 11, 12, 43, 44 ; Cf. Mk. VI. 7.

Here ends the [seventh] Poṣy on Conjugation, consisting of fifteen flowers, of the Wishing-tree in the Instruction of Prakrit.

I. viii. Substitution of Roots

1. In all tenses and moods *bhū* will be *ho* or *ha*. Preceded by *pra-* etc., it will be *bhava*, and there will be, besides, the form *duppuhava* (*duṣprabhava*, Skt.) and in the past participle (*kta*), it will be *hū*. But after *prāḍus*, *āvīr*, *saṃ* and *ul*, it will not change. And *tva* will always change to *tuvara*, and in the past participle it will be *tura*.

Notes : See Vr. VIII. 1-5 : Pu. VII. 1, 2. Mk. VII. 1-4, 6, 7.

2. *Ghūrṇa* will be *ghola* as well as *ghumma*, and *nud* will be *ṇolla*, and *pāta* will be *phāla*, while *vṛṣ*, *kṛṣ*, *mṛṣ* and *hṛṣ* will change *ṛ* into *ari* [and the resultant forms will be *varis*, *karis*, *maris* and *haris*].

Notes : See Vr. VIII. 6, 7, 10, 11 ; Pu. VII. 4, 19 ; Mk. VII. 8, 9, 11, 53, 54. *√ghola* occurs in Beng. *ghol* (buttermilk) and *gholā* (turbid). Grierson seems to equate *pāta*, and *pada* of Vr. (VIII. 10).

3. When not preceded by a prefix, *smṛ* will be *bhara* or *sumara* ; and according to some authorities, when preceded by *vi* it will be *vissara* and *vī-sara*. And roots ending in *ṛ* will end in *ara*.

Notes : See Vr. VIII. 18 ; Pu. VII. 20, Mk. VII. 14, 16, 54.

4. *Kṛ* will change also to *kūṇa*. But in the gerundive adjective (*tavya*) infinitive (*tumun*) and indeclinable perfect participle, (*ktvā*) and in the past and future tenses it will be *kā* while in the past participle it will be *ka*. *Grah* will be *geṇha* and *hiṇṇa*, but before gerundive adjective infinitive and indeclinable perfect participle, it may be *ghe*.

Notes : See Vr. VIII. 13, 17, 15 16 ; I. 27, Pu. VII. 5, 6, 8, 7 ; Mk. VII. 112 114, 96, 97 ; I. 36 ; for *hiṇṇa* Mk. and Pu. have *hinda*.

5. *Jṛmbh* will change into *jambhā*, but according to Kātyāyana it will be *jambhā*, and according to the wise, the rules of Prakrit do not permit these substitutes when the root is preceded by a prefix.

Notes : See Vr. VIII. 14 ; Mk. VII. 32, 33. Kātyāyana mentioned in the text seems to be the author of the PM.

6. *Vyadh* will change to *viddha* and *ni-ṣad* to *ni-majja* and *jñā* to *āṇa* and *muṇa*, *Ud-dham* will be *uddhama*, and *gras*, *ghisa* and *ci*, *ciṇa*.

Notes See Vr. VIII. 23, 32, 29 ; Pu. VII. 13 ; Mk. VII. 13, 41 42, 35 ; for *aṇa* we read *muṇa* as suggested by Grierson, because *aṇa* meaning 'to know' does not occur in the PSM.

7. *Bhī* will be *bhā* and *biha*, and the causative form of this will be *bhāsa* as well as *bhesa* and *bhisa*. *Dhā* after *śradh* will be *dāha*, and *mantra* will be *hūsa* (?) and *trp*, *thippa*.

Notes : See Vr. VIII. 17, 33, 22 ; Pu. VII. 16 ; Mk. VII. 29, 30, 37, 12.

8 *Gāha* after *ava* will be *vāha*, and *kāsa*, likewise, after *ava* will be *vāsa* if it relates to any evil sound ; and according to some, these two roots after *ava* may be *vāva* too ; *kri* will be *kiṇa* and after *vi* it will become *kke*.

Notes : See Vr. VIII. 34, 35, 30, 31 ; Pu. VII. 14 ; Mk. VII. 49, 38, 39.

9 *Sthā*, *dhyā* and *gā* will respectively be *thāa*, *jhāa* and *gāa*. But in the singular number of these roots in the potential mood etc., in the present and the future tenses they will always change respectively into *thā*, *jhā* and *gā*.

Notes : See Vr. VIII. 25, 26 ; Pu. VII. 22, 25.

10. *Khād* and *dhāv* will respectively be *khā* and *dhā* in cases mentioned. [But they may have forms in which] vowels are retained after the elimination of consonants *Mā* after the prefix *nir* will be *māṇa*, and *pada* after the *nir* will be *vala*.

Notes : See Vr. VIII. 27, 36 ; Mk. VII. 59, 100, 26, 27, 25.

11. *Rud* will be *ruva* as well as *rua* and *rova*. *Kṣī* will be *jhjja*, and *pā*, *piva*, and *ghat*, *gatta* and *gaḍha*. *Iṣ* will be *maha* and *rabha* will be *dhava*.

Notes : See Vr. VIII. 42, 37 ; Mk. VII. 80, 115.

12. *Ad* will be *cakkha*, and *rudh*, *rundha* and *rumbha*. For *kaṇ* indicating the cries of an animal (in distress) the root *okkhaṇa* is to be used ; and the wise always prescribe a long vowel in case of *ruṣ*, *tuṣ*, *puṣ* and *duṣ*.

Notes : See Vr. VIII. 49, 46 ; Mk. VII. 152, 69, 83.

13. *Dā*, *Dhā* *nī* and *ḍī* will, in their conjugation, have *e* for *ā*, and *l* of *jalpa* will change to *m*. The final consonants will always, be *ḍa* in roots *pat* and *sad*, and in *kvath* and *vṣṭ* they will be *ḍha*.

Notes : See Vr. VIII. 24. 51, 39, 40 ; Pu. VII. 12, 11 ; Mk. VII. 19, 74, 70, 71.

14. The *tha* of *katha* will be *h*, and according to Śākalya *chid* and *bhid* meaning 'piercing' will take *nda* for *da*, and there will be doubling in case of roots like *śak*, and *vr̥dh* will have *ḍha* and *veṣṭa* will take *lla* after *sam* and *ud*.

Notes : See Vr. VIII. 38, 52, 44, 41 ; Pu. VII. 11 ; Mk. VII. 66, 84, 75, 72.

15. *Nṛt* and *vraj* will have *cca*, and *budh* and *yudh*, *jḥha* and so will be *ḍh* in case of *śudh*, *gr̥dh* and *silh*. There will be an optional doubling [of the second consonant] in case of roots of the *gam* group. These are *gam*, *sam*, *vam*, *bhaṇ* and *sphuṭ*.

Notes : See Vr. VIII. 47, 48 ; Pu. VII. 29 ; Mk. VII. 79, 77.

16. The same rule [of doubling] is prescribed by the wise for *mil* after *pra* etc., and for *han*, *khan*, *cal*, *vac* and *vaḍ*. Of these, *han*, and *khan* will change the *n* into *m*, and *cal* and *vac* their final sound to *l*, *vaḍ* its *ḍ* to *c*. Besides these the first vowel of *vac* and *vaḍ* will change to *o*. And the final consonant of the *bhuḥ* group will elide before the indeclinable perfect participle, gerundive adjective and infinitive.

Notes : See Vr. VIII. 56 ; Pu. VII. 31 ; Mk. VII. 87, 90. 93, 92, 91, 89.

17. The final consonant, will be doubled and the first vowel will be changed to *o* in case of the roots of the *bhuḥ* group ; because these are included in the *puṣkara* and the *sevā* groups. *Bhuḥ*, *rud* and *muc* will, therefore change their *u* to *o*, and the root *dū* will take *ma* or *mm* after it.

Notes : See Vr. VIII. 55, 8 ; Mk. VII. 102, 10.

18. [The roots] *jī*, *tu*, *hu*, *śru*, and *dhū* will take *ṇa* and shorten the vowel ; and *jāa* may be substituted for *jī*, and *dhua* and

dhuva for *dhū*, and *tuva* for *tū*. But before the indeclinable perfect participle etc. (i. e. *ktvā*, *tavyā* and *tumun*) *lū* will be *lava* and *śru*, so.

Notes : See Vr. VIII. 56, ; Pu. VII. 15, 26 ; Mk. VII. 87, 90, 93, 92, 91, 89.

19. [In case of roots mentioned above] *vva* will also be added to them in the passive voice, and *vva* will be optional for *dhu* etc. But before the *niṣṭhā* terminations (*kta* and *ktavatu*) they will remain unchanged except for the shortening of their long vowels. *Ji* will be *jippa* [in the passive voice].

Notes : See Vr. VIII. 57 ; Mk. VII. 95, 94.

20. [In the passive voice] *duh* will be changed to *dubbha*, *vah* to *vabbha* and *lih* to *libbha*. And *kr* and *hr* will respectively be *kīra* and *hīra*, and *jñā* will be *narva* and *ṇajja*.

Notes : See Vr. VIII. 59, 60 ; Pu. VII. 30 ; Mk. VII. 177, 174, 181.

21. *Grah* will be *gheppa*, *ghejja* and *gejjha*. Forms such as *diṇṇa* when *ktvā* etc., is added to them, conform to no grammatical rule. *Diṇṇa* is formed from *dā*, *ruṇṇa* from *rud*, *sukkha* from *śus*, and *mukka* from *muc*.

Notes : See Vr. VIII. 62 ; Pu. VII. 32 ; Mk. VII. 178, 183.

22. In conjugation, *rambha* will be substituted for *taks*, and *jūra* for *krudh*. *Visūra* will be substituted for *khid*, but in the causative the substitute [for the same] will be *vilabha*. The substitute for *tras* will be *vajja*, and for *ruh* it will be *cappa*.

Notes : See Vr. VIII. 64 ; Mk. VII. 48, 130, 126, 63, 157.

23. *Latha* or *pusa* will be substituted for *mṛj*, and *vudda* and *khuppa* for *masj*. *Dṛś* will have five substitutes as follows : *avakkha*, *pulaa*, *ṇiaccha*, *pula* and *ua*.

Notes ; See Vr. VIII. 67, 68, 69 ; Pu. VII. 17, 18 ; Mk. VII. 56, 98, 105.

24. In the passive voice *dṛś* will be *dīsa*, and in the causative, it will be *damś* and *darisa*. But in the simple passive

voice *dṛś* will be *dāva*. Vowels [of the root in conjugation] may sometimes change to *ā*.

Notes : See Mk. VII. 178, 106, 102.

25. *Śak* will be changed to *tua*, *tira* or *tara*, and *mṛd* to *mala*. *Pluṣ* will be changed to *bhīsa* and *khuppa*, and *chatṭa* and *chakka* will be substituted for *tyaj*.

Notes : See Vr. VIII. 70, 50 ; Mk. VII 55, 73, 46, 104.

26. *As* and *krudh* will change respectively to *accha* and *dhukka*. *Sṛp* will be *sappa* and *sakka*, and *kṣud*, *khumma* and *khunda*. *Toḍa*, *tuḍa*, *tutṭa* and *thoḍa* will be the substitutes for *truṭ*.

Notes : See Mk. VII. 116, 22, 47, 52, 64.

27. The wise say that *rāj* will be *reha*, *kṛṣ* will be *kaḍḍha*, and *rādh*, *ṛandha*. Besides these they have prescribed that *kṛīḍ* will be *kīla*, *khac* will be *khaura*, and *skhala* will be *khuda* and *khunda*.

Notes : See Mk. VII. 103, 76, 99, 127.

28. *Ghrā* will be *jighra*, *iri* will be *ṇolla* and *PELLA*, and *svap* will be *sua*, *so* and *soa*. *Sah* before *tavya*, *tumun* and *kta*, will optionally be *soḍha*, and *vah* too before these will be *voḍha*.

Notes : See Mk. VII. 43, 58, 50.

29. *Alukḷha* and *phaṃṣa* will be substituted for *sprṣ*, and the other two substitutes for the same are *chiva* and *chua*. But in the passive voice and in the past perfect participle (*kta*) substitutes for the same are *chippa*, *chikka*, *chitta* and *chiva*.

Notes : See Mk. VII. 144, 169, 176, 183.

30. *Stu* will be *thuna* and *thuva*, *kram* will be *phulla* and *cappa*. But the latter root (i. e. *kram*) after *ā* will be substituted by *añca* and *volla*, and *mīl* after the prefix *saṃ* will be *gala*.

Notes : See Mk. VII. 65, 135, 134.

31. *Vi-ghaṭ* will be *vijjha*, and the causative of *ud-ghaṭ* will be *oggha* ; *ā-jñā* will always be *ahisāha* and *ā-ruh* will be *valagga*, *cumma* and *allūḍha*, and *vi-nam* will be *vāṇa*.

Notes : See Mk. VII, 109, 110, 136. The commentary is silent on *ahisāha*.

32. *Ud-nam* in the causative, will be *ullāla*, *vuñja*, *gula* and *utthāṅgha*, and *bhañj* after *nī* and *abhi*, respectively, *arañja* and *vema*, and after *pari* it (*bhañj*) will be *añj*.

Notes : See Mk. VII. 156, 142.

33. *Ut-kuś* will be *ukkosa*, and *timya* will be *tilāsa* and *tindāna*, and *pra-uñcha* will be *pusa*, *luñcha* and *puñcha*, and *ava-vrt* will be *oalla*.

Notes : See Mk. VII. 148, 62, 119.

34. *Ud-vrt* will be *ullat* or *ovatta*, and *pari-vrt* also will optionally have these two substitutes. *Pari-as* will be *pallattha*, and *khujja*, and *ā-gam* will be *ajjatha* and *āhamma*.

Notes : See Mk. VII. 120, 119, 121, 140.

35. *Sthaga* will be *otthaha*, *chādi* will be *nūma*; *pra-sphuṭa* will be *papphoda* and *lap* will be *lālampa*, *lālappa*, *lālabha* and *lālamha*.

Notes : See Mk. VII. 45, 141, 147, 129.

36. *Ut-str* will be *otthalla* and *otthara*; and *vi-str* will be *vihalla*. *Ūrṇ* will be *mamūra* and sometimes *cūra* while *vi-lag* will be *vilagga*.

Notes : See Mk. VII. 163, 165, 159.

37. *Ūr* will be *phalilla*, *pari-i* will be *cala* and *chula*, while *vi-ru* will be *bihalla*, *vi-kas*, will be *visatta*, *vosatta* and *pari-viś* will be *viāla*.

Notes : See Mk. VII. 122, 170, 150.

38. *Ūt-nad* will be *okkha*; *upa-grah* will be *vasāa*, *las* will be *lhasa*, *vi-lu* will be *pahoda guñjella* and *parihatta*,

Notes : See Mk. VII. 143, 145, 125.

39. *Katha* will be *sāha* and in the causative it will be *nivarijja*. Besides these two, *pusa* will be also, substituted for it and *tija* will be *tikkhāla*.

Notes : See Mk. VII. 131, 160.

40. *Cuḍ* (?) will be *cudā*, *pra-sr* will be *paalla*, *oggāha* and *uggāha*; *tād* will be *tudda*. *Vi-car* in the causative will be *vīna* and *nī-saha* will be *nīsudha*.

Notes : See Mk. VII. 168, 171, 111, 118.

41. *Prati-pāli* will be *virīha* and *viramāla* ; *pīd* in the causative, will be *pīla*, *iṣ* will be *asāa*, and *prati-iṣ* will be *oggaha*.

Notes : See Mk. VII. 158, 132.

42. Besides these there are other alternative forms of these roots, according to Śākalya and Māṇḍavya, and similarly there are forms according to Kātyāyana. These are to be learnt from the usage.

Here ends the [eighth] Posy on the Tenses and Moods, of the Wishing- tree [in the Instruction] of Prakrit.

I. ix. Particles

1. Now the rules regarding the particles are given here. *Hum* is used to express giving, questioning, and ascertaining. *Hūm* is used to express sending back, surprise and suggestion. *O* also is to express suggestion, suffering and doubt.

Notes : See Vr. IX. 1, 2, 4 ; Mk. VIII. 1.

2. *Ocea* and *ccia* are both used in affirming with certainty. In questioning *kiṇo* and *kīsa* are used. *Arvo* is used in reflection and indication of distress, and *kiṃ* in questioning, in ascertaining and in blaming.

Notes : See Vr. IX. 9, 10 ; Pu. VIII. 2 ; Mk. VIII. 19, 16, 23.

3. In addressing anyone the two particles *ae* and *vale* are used. *Ālāhi* is used in stopping anything. In addressing anyone *re* is [also] used, and in a quarrel *are* is used and *hire* is used in calling anyone loudly.

Notes : See Vr. IX. 12, 11, 15 ; Mk. VIII. 26, 3.

4. *Thū* is used in censuring, *hā* in grief and *ṇu* as an expletive or in the sense of Skt. *rā*. *Va*, *rva* and *rā* are used in the sense of *iva*. *Hare* is used in insulting, and *ṇūṇam* in the sense of certainty.

Notes : See Vr. IX. 13, 11, 15.

5. *Khu* and *hu* are used in reflecting, and also in certitude and doubt. *Narara* and *ṇariri* are in the sense of only and

immediately after. *Ira*, *kira* and *kila* are used when something is narrated with emphasis. *Avi* is used in the sense of *api*, but *u* and *tum* are used in reflexion.

Notes : See Vr. IX. 14, 16 ; Pu. VIII. 9 ; Mk. VIII. 2. 12, 13, 15, 17, 6.

6. *I*, *je*, *rā* are used as expletives to complete verses, *piva*, *miva*, and *viva* are used by the learned for *iva*. *Āi* is used to introduce a talk, or to accost anyone. *Aṇa* is to indicate negation and with regard to wearing ornaments *alam* may be used.

Notes : See Vr. IX. 6, 7, 8. 5 ; Pu. VIII. 3, 6, 7. Mk. VIII. 31, 14.

7. To express quickness *jhatti* and *jhatto* will be used, and to express slowly *saṇṇam* ; *aho* and *amho* are used to express remorse, and *no* is used to express preventing anything.

Notes : See Vr. IX. 16, 12 ; Pu. VIII. 4, 8. Mk. VII. 27.

8. *Ho* and *bho* are used in calling any one ; *he*, *ho* and *hittham* are used to indicate that one is ashamed or afraid. To indicate *ābhimukhya* (i. a. being in the direction of some object) *huttha* is used, and the word to express *parāṇmukha* (one who has turned his face) *parāhuttha*.

Notes : See Vr. (W). 32, 36.

9. *Āi* and *accha* are used in addressing anyone. *Tamsa* is in the sense of oblique (*tiryak*), *maṇam* in the sense of little (*manāḥ*) and *unā* in the sense of again (*punaḥ*).

Notes : See Vr. (W). 30, 37, 38 ; Cf. Pu. VIII. 11.

10. *Enhim* is used to indicate the immediate present and *āma* is used in anger, and to indicate any indefinite time *jahā* and *tahā* are used.

Notes : See Vr. (W). 37, 29, 40 ; Pu. VIII. 10.

Here ends the ninth Poṣy on Particles, consisting of ten flowers, in the Wishing-tree of Prakrit.

Here ends the First Branch consisting of ten Posies, of the Wishing-tree in the Instruction of Prakrit, written by Śrī-Rāma-Śarman Tarkavāgiśā-Bhaṭṭacārya.

II. i. Sauraseni

1. [The Rules treating] the Śauraseni [dialect] are now being composed. The language treated before (i. e. Mahārāṣṭrī) is indeed its basis. In words such as *vetasa*, *aṅgāra*, and the like, the first *a* does not become *i*, nor does it change to *o* in words like *caturthi* and *vaḍara* etc. (Cf. I. i, 2, 5 and 4).

Notes ; See Vr. XII. 2, 32 ; Pu. IX. 1, 2, 3, 1 ; Mk. IX. 1, 2.

2. In words *yathā* etc., the final *ā* is sometimes shortened. Except in the word *kimśuka*, the *i* in the words *piṇḍa* etc., does not become *e*. In the words *tunḍa*, *u* sometimes become *o*. *Udūkhala* does not become *okkhala*, nor does the long *i* in *kīḍṣa* and *īḍṣa* become *e* (Cf. I. i, 6, 7, 8, 11, 13, 10).

Notes : See Pu. IX, 6 ; Mk. IX, 4, 5, 6, 7, 8. It is not clear from the text whether *d* of *īḍṣa* and *kīḍṣa* is to be retained, But Mk. (IX, 8) has *īḍisaṃ*, Cf. Nitti. *Udūkhala* has become *uḍūkhala* (possibly wrongly) in Mk.

3. The *a* which has been prescribed as a substitute for *u* in *mukuta*, *yudhiṣṭhira* and *upari*, does not occur in this dialect, nor is the change of *u* in *puruṣa* [to *puriṣa*] to be made. The words such as *yāḍṣa* and *tāḍṣa* etc., are to be included in the group of words (*gaṇa*) beginning with *ṛṣi* (Cf. I. i. 13, 15).

Notes : *na covikārāḥ* = *na ca-u-vikārāḥ*. See Mk. IX. 10, 9, 19.

4. [The *e* of] *vedanā* and *devara* does not become *i*. *Rukḥa* is the substitute for *ṛkṣa*. In *daiva* [the *ai*] does not become *āi*, nor does the *h* of *prakṣṭha* become *v*. In the words *pauruṣa* etc., [the *au*] does not become *āi*, nor in the *gaurava* does it become *ā* (Cf. I. i. 19, 18, 21, 22, 23, 24).

Notes : See Mk. IX. 11, 17, 13, 12, 14, 15.

5. Now we come to the single intervocal consonant. It is prescribed that *t* becomes *d*. The *th* of *prathama* also becomes *dh* [as in M]. In the word *garbhita*, the *t* becomes *n*. Except in

the word *prthivī*, *th* becomes *dh*, and *t* of *bharata* becomes *th* (Cf. I. ii. 1, 4, 5, 11, 12).

Notes : Though Sir G. A. Grierson thinks otherwise the ms. reading *garvita* is an evident misreading for *garbhita* ; vide ante notes on I. ii. 5. The same mistake occurs in Pu. (IX, 9) also. From *Bharadha* comes the later Ś. i. e. M. (developed) form *Bharaha* with its derivative *Bhāraha* (= *Bhārata*). See Vr. XII. 3 ; Pu. IX. 9, 10, 13 ; Mk. IX. 20, 24, 25.

6. An intervocal *p* generally becomes *v*, and the word *apūrva* becomes *avurua*. The *k* of *śikara* does not become *bh*, nor does the *b* of *kabandha* become *m*,. In *candrikā* the *k* does not become *m*, and intervocal *d* is not usually elided (Cf. I. ii. 7, 9, 1) .

Notes : For *avurua* Mk. (IX. 23) has *avarūva* which seems to have the same source as the New Bengali *aparūpa* in a pseudo-Sanskrit form meaning strange, not seen before. See Pu. IX. 11, 14 ; Mk. IX. 21, 23, 19, 22, 26 ; Pu. (IX. 14) seems to allow, on special occasions, an elision of intervocal *d*.

7. The intervocal *dh* and *bh*, like *d* are to be pronounced with complete contact. Sometimes *r* in *haridrā*, etc. become *l*, but in *śiphā* etc., the intervocal *ph*, does not become *bh*. There is no change [of *ś*] to *h* in *daśa*, but this is optional in the word *caturdaśa* (Cf. I. ii. 11, 10, 7, 13).

Notes : In this rule RT. differs from Mk. (ix, 29) who says that all intervocal *ph* (in Ś) become *h*. According to RT. all intervocal *ph* in Ś. except that in *śiphā* etc. become *bh* as in M. As regards the change of *ś* in Ś., Mk. (ix. 31) differs from RT. See Pu. IX. 12, 22 ; Mk. IX. 27, 28, 31 ; Pu. (IX. 15) unlike RT., says that *dadhāv aspaṣṭam uccāryau*, *d* and *dh* are to be pronounced indistinctly. It seems that he records here the pronunciation of the Ś. *d* and *dh* just before their elision in M.

8. Now about consonants in the beginning of a word. The *k* of *kirāṭa* does not become *c*. In words like *dolā* etc. the initial *d* does not become *ḍ*, but the root *dah* is an exception [and in it the initial *d* becomes *ḍ*]. The initial *y* of *yaṣṭi* does not become *l*. In *lāṅgala*, *lohala* etc., *ṇ* should not be substituted [for the initial *l*], nor in *śāvaka* should *ch* be substituted [for the initial *ś*] (Cf. I. ii. 14, 15).

Notes : Mk. (IX. 34) differs from RT. about the change of *d* in M. See Vr. XII. 31 ; Mk. IX. 36, 35, 34, 33.

9. Now about the substitutes for a conjunct consonant in any position in a word. In the word *utthita* there is no [change of *tth* to] *tt*. In the word *sphoṭaka*, *kh* is not substituted [for the *ph*], nor is *jj* substituted [for *ny*] in *Abhimanyu*. The character *ḍḍ* is not substituted [for *rd*] in *saṃmardana* or *gardabha*, nor is *cch* substituted [for *kṣ*] in *kṣīra* or *sadykṣa* (Cf. I. iii. 3, 7, 10, 6).

Notes : See Mk. IX. 40, 39. 44. 42, 41.

10. So also in *kṣaṇa* [the *kṣ* does not become *cch*], nor does *hn* of *cihna* become *nn*. In *kuṣmāṇḍikā* [the *sm*] sometimes becomes *mah*. The word *vāṣpa* becomes *vappha* or *vāha*, and in *bhindipāla*, *ṇḍ* may optionally be substituted [for *nd*] (Cf. I. iii. 11, 15, 9).

Notes : See Mk. IX. 41, 45, 43. 46.

11. The change of *ṣm*, *kṣm* and *sm* to *mḥ* is optional. Except in the word *daiva* there is no doubling in the words of the *sevā* group (Cf. I. iii. 15).

Notes : Half of this verse is missing in both the mss. Mk. (IX. 50) differs from RT., and prohibits doubling except in three words viz. *kautuhala*, *sevā*, *sthūla*.

12. As a general rule, when a vowel follows, vowels [immediately preceding] are not elided. In *kālāyasa*, the syllable *ya*, and in *bhājana* the syllable *ja*, are not elided. In the word *kareṇu* there is no metathesis, and in the word *Bṛhaspati* the syllables *bha* and *ya* are not to be employed (Cf. I. v. 1, 2, 9, 10).

Notes : See Pu. IX. 36 ; Mk. IX. 47, 48, 51, 54.

13. The termination corresponding to both *tvā* and *ya* of the Skt. indeclinable past participle, is *ia*. In the word *idānīm*, the final anusvāra may optionally be omitted. The word *bhāga-dheyam* is to be treated as a masculine. A bull whether castrated or not is called *goṇa* (Cf. I. v. 22, 24).

Notes : The last quarter of the stanza is corrupt. If our emendation is correct it will place *goṇa* in the Ś. dialect. See Vr. XII. 9 ; Pu. IX. 38, 34, 35 ; Mk. IX. 52.

14. The nominative singular of *Durvāsas* is *Duvvāsā*. The termination of the ablative singular is *do*, and also, in the case of *ā*

bases it is sometimes *ā*. The termination of the locative singular is only *e*, but with the *i*-bases and *u*-bases, it is *-mmi*. The termination *vo* may not be used for the nominative plural [of *i*- and *u*-bases] nor may *u* be employed for the nominative plural of feminine nouns (Cf. I. vi. 5, 6).

Notes : See Pu. IX. 42, 46 ; Mk. IX. 59, 60, 61, 62, 63, 64, 65.

15-16. The instrumental, genitive, ablative and locative singular [of feminine nouns] ends only in *e*. The accusative singular of *mātr* is optionally *mādaram*. The vowel *i* is not used [as the termination of the] feminine base in the case of the pronouns *kim*, *yād*, *tad*, *etad*. The accusative plural of neuter nouns ends in *ni* and not in *i*. The genitive plural of *idam* etc., does not end in *esim* in any of the three genders. The pronouns *kim* etc., do not form the genitive singular in *āsa*, *ssā* or *se* or the ablative singular in *tto*. The ablative singular of *kim* is *kudo* and of *idam* *ido*. *Kim* etc., do not employ *āhe*, *iā* etc., [to indicate time] nor is *sim* used for the genitive plural [of *tad*], and instead of the Sanskrit word *iha*, *idha* is used (Cf. I. vi. 10 ; vi. 7, 19, 20, 21).

Notes : See Pu. IX. 42, 43, 46 ; Mk. IX. 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 71. The third foot seems to have been misread by Sir G. Grierson. RT. does not allow the termination *esim* (genitive plural) in Ś. *idam* etc. in any of the three genders. The fourth foot also could not be read due to *lacuna*.

17. The nominative and accusative singular neuter of *idam* is *idam* or *inam*. The nominative singular [neuter] of *etad* does not end in *o*. The nominative singular [masculine] of *idam* is *aam*, and the feminine is *ium*. [The nominative singular of] *adas* does not [substitute] *ha* [for *da*], but the ablative singular is [formed from the base] *a* (Cf. I. vi. 21, 23, 22).

Notes : See Pu. IX. 55, 56, 59 ; Mk. XII. 76, 77, 73, 79.

18. As a rule they teach *tumam* [as the nominative and accusative singular of] *yusmad*. The nominative plural is *tumhe* and the same form is taught for the accusative plural. The instrumental and locative singular are *tae*. The instrumental plural is *tumhehim* etc., and the ablative singular is *tumādo* (Cf. I. vi. 26).

Notes : See Pu. IX. 62 ; Mk. XII. 81-85.

19. *Hinto* is declared to be the substitute for *bhyas*, the termination of the ablative plural, while *tumha* is substituted for *yusmad* [thus forming *tumhe-hinto*]. The genitive singular is *te*, *de*, *tuha*, *tumha* or *tujjha*.

Notes : The second half of the verse 19 is missing in the mss. and so is the verse 20. See Pu. IX. 63 ; Mk XII. 86.

21. [Of *asmad*] the genitive plural is the twofold from *amhāṇa* or *amha*. They also teach the form *amhe*. Remaining forms which are not mentioned here can be ascertained merely by [comparing] the Mahārāṣṭri dialect.

Notes : Grierson's emendation of the second foot seems to be wrong. It may better be emended as *athāṁha ityevam* = *atha-amhe-ity-evam*. See Vr. XII. 32 ; Pu. writes (after IX. 64) *śeṣam tu Mahārāṣṭri-lakṣaṇād ity uktam eva*.

Conjugation

22. Verbs in general belong to the Parasmaipada conjugation, and among them the termination of the third person singular is only *di*. That of the third person plural is *anti*, that of the second person plural is *dha* and that of the first person plural is *mha*. The characteristic termination of the future base is *hi* and *ssa*. (Cf. I. vii. 1-4, 5).

Notes : See Vr. XII. 27 ; Pu. IX. 65-67 ; Mk, XII. 97, 101-104.

23. In the first person singular of the future *hā* is not used, only *ssā* being employed. The roots *gam* etc. do not have *gaccham* etc., for the first person singular and plural. In the future and other tenses *pekkha* is used instead of the root *ḍṛś*. To form the passive, the suffix *īa* alone is employed. (Cf. I. vii. 6. 7, 4).

Notes ; According to Mk. (ix. 112) Ṣ. *peccyadi* > *paśyati* and *pekkhadi* > *prekṣate*. We read the third foot differently. See Vr. XII. 18 ; Pu. IX. 75 ; Mk. XII. 106.

24. In this dialect the termination of the third person singular of the imperative is *du*, and of the second person singular

24. The rest is as in Mahārāṣṭrī, except, that [the root *jī* as appearing in the form of] *jayati* will take these two terminations. When a root does not end in *a*, the second person singular imperative ends in *hi*, as in *sunderaam dehi Janāddanassa* (*sundaryam dehi Janārdanāya*) give beauty to Janārdana.

Notes : See Pu. IX. 71-73 ; Mk. XII 106.

25. *Jjo* is not generally employed as a part of the termination of the future and connected tenses. The vowel *i* or *ā* may be inserted in this dialect, between the root and the personal terminations, but not *jjā* or *jjā*. In the infinitive, gerundive adjective, and future, *i* is [inserted between the root and the termination]. For the root *bhū*, *bho* is substituted, or according to Śākalya *ho*. (Cf. I. vii. 10, 15, 10, 1).

Notes : See Vr. XII. 12, 15 ; Pu. IX. 77, 78 ; Mk. XII, 106, 108, 109,

Substitution of verbal roots

26. This root *bhū* in the future and in the indeclinable perfect participle, takes the form *bhava* and in the past participle it does not become *hū*. The root *kṛ* does not become *kūṇa*. In the indeclinable perfect participle the roots *kr* and *gam* become *ka* and *ga* respectively, to which the termination *dua* is added, [thus becoming respectively *kadua* and *gadua*]. In the gerundive adjective and infinitive *kṛ* becomes *kā* [forming *kādavvam* and *kādum* respectively] (II. i. 13 ; I. vii. 6 ; I. viii. 4).

Notes : See Vr. XII. 10, 13, 23 ; Pu. IX. 84. 35 ; Mk. XII. 110, 111.

27. In the finite tenses, the roots *brū* and *vac* both become *ucca*. The root *prach* becomes *puccha*, and *as* becomes *accha*. [The root *sthā*, of which the present is] *tisthati*, in this dialect takes two forms, viz, *citttha* and *thakka*, but when preceded by the preposition *ud-* it becomes *tha*. [Grammarians] declare that the substitute for *ghurn* is *ghumma* (Cf. I. viii. 16, 26, 9, 2).

Notes : For *sthā* Mk. VII. 102 gives *thakka*. See Vr. XII. 19, 16 ; Pu. IX. 86, 87, 91 ; Mk. XII, 13, 136, 137, 119.

28. The substitute for the root *grah* is *geṇha*, and the opinion of Kapila is that in the gerundive adjective (*tavya*) and the

past participle it takes the form *gahi*. In the passive it becomes *gejjha* or *gheppa* and *masj* becomes *vudda* or *majja* in conjugation (Cf. I. viii, 4, 23).

Notes : See Pu. IX. 88, 89 ; Mk. XII. 128, 130, 129, 142.

29. The substitute for *vrai* is *vacca* and for *mṛj* is *pusa*. It is stated that *ghrā* becomes *ḡmgha* and [*spṛś* of which the present is] *spṛśati* becomes *chuva*. According to Śūdraka, two forms of *spṛśa* are also given for the passive, viz., *chippa* and *chiva* (I. viii. 15, 23, 29).

Notes : Cf. Mk. XII. 117, 115; 123.

30. The substitute for the root *bhā* is said to be *bhāsa*, that of *mlai* is *mīlāa*, and that of *ksud* is *khunda*. For the *th* of the root *kath*, *dh* is substituted. [The grammarians] prescribe an addition of the syllable *ṇa* at the end of the roots *hu*, *lū*, *śrū* and *ji* (Cf. I. viii. 26, 14, 19).

Notes : See Pu. IX. 92 ; Mk. XII. 116, 133, 118, 114, 134.

31. The roots *han* *khan*, *ram* and *vah* do not double their finals, nor do *duh* and the others [of the same group]. The substitute for *svap* is *sua*, but in the future and cognate tenses it is *suva*. For all the finite tenses of *stu* the substitute is *thūṇa*. (Cf. I. viii. 16, 20, 18, 39).

Notes : See Mk. XII. 145, 146, 138, 139, 120.

32. The substitutes for the root *śak* are *sakka* and *sakkaṇa*. The form *tira* is not used for the passive of this verb, for *ruc* we have *roca*, and for *rud*, *roda*, for *śi* we have *suā*, and for *bhī*, *bhāā* (I. viii, 14, 25, 12, 11, 7,).

Notes : See Pu. IX. 90 ; Mk. XII. 131, 132, 141.

33. The substitute for the root *mṛj* is *ghasa*. The root *dā* 'to give' becomes *de*, but only in the future it becomes *daī* and in the infinitive (*tumun*) and in the gerundive adjective (*tavya*) it takes the form *dā*, in the indeclinable perfect participle (*ktvā*) *da*, and in the passive *dī*. In the causal it becomes *dāva*, *davāva* and other forms (Cf. I. viii. 13).

Notes ; See Vr. XII. 14, 30 ; Pu. IX, 76, 79 83 ; Mk. XII. 122. 196, 135. *Sṛj* is evidently a scribal error for *mṛj* in RT. as well as in Mk. (XII. 122) ; *ghas* (to rub) however to be derived from *ghṛṣ*, is often associated with *mṛj* in its 1st kt. form, e.g. Mod. Beng. *mājā-ghasā* 'cleaning and rubbing.

Exceptional forms

34. [The characteristic *aya* of] verbs of the tenth class and that of the causals, is not elided ; but sometimes its elision also is prescribed, as in *Rāhī halā coradi Kaṇha-vamśim, Kaṇho hārāvedi puḍam udāso* (*Rādhā halā corayati Kṛṣṇavamśim, Kṛṣṇo hārāyati puḍam udāsa*), see dear, Rādhā steals Kṛṣṇa's flute, and Kṛṣṇa in indifference loses its case.

Notes : *Hārāvedi* (mss. *harāvedi*) gives rise to Mod. Bengali *hārāya* 'loses.'

35. We now proceed to discuss exceptional forms. The forms *mītha-kera* etc. indicate *madīya* etc. The name *Satrughna* becomes *Sattuka* ; *Bhīṣma* becomes *Bhimha*, and *tvarita* becomes *taḍatti*.

Notes : Cf. Pu. IX. 31 : See NŚ. XVIII. 22.

36-37. The name Draupadi's brother [*Dhṛṣṭadyumna*] becomes *Dhittajunna*. In this dialect *yāvat* etc. becomes *jetti* etc. The words *gaṇikā* etc., become *ajjukā* etc., *strī* becomes *ithhī* and the word *eva* becomes *jjeva*, according to its association with the preceding word, [for] if it is preceded by an anusvāra it sometimes has the letter *j* [not *ji*] as in *pīam jevva pio bhaṇadi* [*priyam eva priyo bhaṇati*] the beloved speaks only lovingly. *Sahasatti* is considered as having the meaning of *saha*, but by some it is taught that the word is *sahasotti*.

Notes : See Pu. IX. 27.

38. The word *iva* becomes *via* or *vva*, and *āścarya* becomes *accharia*. In the case of a proper name there are no words ending in the suffix *kṛip*. The interjection *hadḍhi* indicating sorrow, is not used, and rarely words like *sauddhodāṇi* etc., are employed (Cf. I. iii. 14 ; I. in. 6, 4).

Notes : See NŚ. XVIII, 9 ; Vr. XII. 24, 50 : Pu. IX, 29, 30 ; Mk. XII. 156.

Here on the second Branch, ends the first Poṣy, consisting of thirtyeight flowers, of the Wishing-tree, in the Instruction of Prākṛit.

II. ii. Pracya etc.

1. Next I tell the details of the Prācyā dialect which is explained as having Śauraseni for its basis. The nominative singular of the word *bhavat* 'your honour' ends in anusvāra preceded by *a* (so that we have *bhavam*), but in the nominative of the feminine of the same word, we necessarily have *od* (so that we get *bhodi*).

Notes : See Pu. X. 1-3 : Mk. X. 1, 4.

2. The word *mūrkhā* becomes *muraḥkhā*. The word *hotthamāṇo* or occasionally *otthamāṇo* is used to indicate the future . In addressing a person of lower rank the vocative of *a* bases ends in *ā*. Skilled writers prefer *dhīdā* in the sense of *dahitṛ*, 'a daughter'.

Notes : See Pu. X. 9, 5, 4 ; Mk. X. 2. 3. 8, Though Pu. and Mk. also have *hokkhamāṇo* for *hotthamāṇa*; we emend it. For *ṣy* > *kkh* is unthinkable in Pkt. It is easier to connect the word with *hotthā* (was) in Jain Pkt.

3. The remaining [peculiarities] may very easily be gathered from [the usage of] the people. In this [dialect], proverbs are largely to be used ; and so are to be used sentences contradicting one another (lit. succeeding sentence opposed to the preceding one), but such sentences are intelligible on account of the simplicity of the meaning of words [constituting them].

Notes : See Pu. X. 13 ; NŚ. XVIII. 50. This dialect is assigned in *rūpakas* to the jester (*vidūṣaka*). Hence the peculiarity referred to in this rule may relate more to the literary style than to the language itself.

4. *Hī hī bho* is uttered as a token of satisfaction, and *hī māṇa⁴* as a token of surprise. *Avida* spoken twice is an expression of sorrow. *Baṅkuḍa* is used in the sense of *vakra* crooked, and the intelligent must understand that *avahada* is used in the sense of *upakṛta*, (favoured). The neuter pronoun *idaṃ* becomes *iṇam*. According to the rules of dramatic composition this dialect is to be spoken by the Vidūṣaka and the like.

Notes : See Pu. X. 12, 7, 8. Mk. X. 9, 11, 12, 6.

Avanti.

5. The Āvanti as well as the Bāhlikī dialects are now taken in hand. These two are allotted to different characters. Their form is to be ascertained from a mixture of Śaurasēnī and Prācyā.

Notes : RT. seems to think that the two dialects Āvanti and Bāhlikī are identical, But Mk. thinks differently (X. 1, 13). Pu. (XI. 1) derives Āvanti from an admixture of M. and Ś. so does Mk. XI. 1. NS. XVIII. 50 assigns this dialect to rogues (*dhūrta*).

6. As a rule the dropping of intervocal *t* and the elision of *d* in this dialect are optional. The word *ccea* and *ccia* are used instead of *eva* ; and also *suriccha* is used instead of *śārīkṣa* (Cf. II. 1. 6. 7, 36, 9 and I. ix. 2).

Notes : See Pu. XI. 3, 2 ; Mk. XI. 12, 2. Pu.'s text (XI. 3, 2) as given in Nitti's ed. should be emended.

7. The suffix of the perfect participle active [*tvā*] is *tūna*. The characteristic terminations of the future base are *jjā* and *jjā* [for all persons of both numbers], and these may also come between the root and the regular personal terminations. The substitute in the root *bhū* is *ho*, and of the root *drś* is *pekkha* while that for the causal *drś* is *darisa* (Cf. II. 1, 22, 25, 23 ; I. vii. 9)

Notes : See Pu. XI. 4 (corrupt in Nitti's ed.), 5, 8 ; Mk. XI. 4, 5, 6, 8. Unlike RT., Mk. (XI. 7) has *peccha* for *pekkha* in the Āvanti dialect.

8. The wise maintain that in the passive, the root *śru* becomes *suva*, *ji* becomes *jippa*, *bhañ* become *bhañṇa*, *gam* becomes *ganma*, *kṛ* becomes *kijja* and *jñā* becomes *munijja*.

Notes : See Pu. XI. 6 ; Mk. XI. 9.

9. The future forms *soccham* etc., which include the personal termination of the root *śru* etc. are approved of also in the dialect. For full examples of these, reference can be made to [the chapter on] Mahārāṣṭrī (Cf. I. vii. 7 ; II. i. 23).

Notes : See Pu. XI. Mk. XI. 10.

10. According to the rules of dramatic composition, this dialect is spoken by characters of medium rank, a town mayor, a door-keeper and a knave, and also by constables and merchants.

Notes : See NS. XVIII. 50-51. By *eṣā bhāṣā* RT. means probably both Avanti and Bāhlikī.

Magadhi, Ardhamagadhi and Daksinatya

11. In the following verses Māgadhi is taught. It is the language of Rākṣasas, religious mendicants orthodox and heterodox (Jain and Buddhists), and of such like people. The wise derive it from the Mahārāṣṭrī and Śaurasenī bhāṣās as its bases.

Notes : See NS. XVIII. 49.

12. This Māgadhi is also the same as Ardhamāgadhi, but as regards the latter, poets make this distinction,—that whereas the word for Sanskrit *aham*, I, in Māgadhi may be *hage*, in Ardhamāgadhi it is only *aham*.

Notes : In the rule 28 below we are told that the Māgadhi forms for *aham*, are *āham* (*aham*), *hakke* and *hage*. Mk. XII. 38 differs. Pu. does not recognize AMg. for the Mg. form of *aham* see Vr. XI. 9 ; Pu. XII. 31. Mk. (XII. 30) gives the following forms of *aham* in Mg. and AMg. *hakke*, *hake*, *hagge* [hage] and *hagā*.

13-14. The dental *s* and the cerebral *ṣ* become only the palatal *ś* ; but an original *ṣ* is sometimes retained, as in *eṣe hage ayjjā vihuṣide kkhū* [*eso'ham adya vibhūṣitaḥ khalu*], today, forsooth here, I am finely dressed. But in the word *adhunā*, the vowel *i* is added in all three genders, as in *hage na eṣe ahunī kkhū yāmi* [*aham na eṣo adhunā khalu yāmi*] I, forsooth do not go now. The letter *r* always becomes *l*, as in *kaluṇe* [*karuṇaḥ*] pathetic, and *vicāle* [*vicāraḥ*] 'reflection'. The letter *j* becomes *y* in this dialect, as in *yāse* [*yaśaḥ*], *yāṇali* [*jānāti*], he knows ; *yāva* [*yāvat*], up to ; *yāśśū* [*yaśya*] of whom (Cf. II. 17)

Notes : Mk. makes no exception for *ṣ* and he does not change *j* to *y*. See Vr. XI. 3 ; Pu. XII. 2, 3, 19 ; Mk. XII. 2. Mk. does not recognize *ahunī*, and *ṣ* in Mg. and A Mg. See also Vr. XI. 4 ; Pu. XII. 4, 5 ; Mk. XII. 3. Mk. does not recognize *y* for *j* in Mg. and AMg.

15-17. The substitute for *lclha* is here declared to be *śka* as in *peśka duśkeṇa laśke vinivādide śe* [*atra prekṣasva duḥkheṇa rakṣo vinipātitaḥ saḥ*] look here, this demon has been killed with difficulty. But this does not take place in the case of the [Śaurasenī] *lclhu*, as in *mahante puliṣe lclhu Bhīme* [*mahān puruṣaḥ khalu Bhīmaḥ*] forsooth; Bhīma is a great man. In the case of the [Sanskrit] *lṣa*, there is [thus] a reversal [of its conjoint members]. Thus *vilāṣkaṇe śe vayanammi yaśke* [*vilakṣaṇaḥ sa vacane yakṣaḥ*] that Yakṣa is peculiar in his speech.

The conjunct *tta* and *ttha* become severally *śta* and *śtha* as in *kadham nu bhaśālaa niśthule śi* [*katham nu bhattāraḥ niśthuro'si*] why, sir, are you severe ?

The word *tattha* [*tatra*] 'there' is said by the experts to become *taśca* [and similarly we have] *āṇaśca mośce padha-nāśa-kayjje* ; *hal' uścide yemmadha* ; *śe lclhu eśe* [*anyatra mustaḥ pathanāśa-kāryaḥ* ; *hālotthitum jemata* ; *sa khalv eṣaḥ*] elsewhere *musta* Cyperus Rotundus is [but a weed] whose business is to clog the footpaths ; eat ye that which is sprung from the plough [i. e. cultivated] ; here forsooth, it is. But sometimes this does not occur, as in *śamaleśu Aśsatthāmeṇa manṇum daliaṃ kulunṇam* [*samareṣu aśvatthamnā manyur dalitaṃ Kurūṇām*] in battles the anger of the Kurus have been soothed (lit. smashed) by Aśvatthāman.

Notes : See Pu. XI. 6, 7, 8 ; Mk. XII. 4, 5. Cf. Vr. XI. 8. See also Pu. XII. 9, 10 ; Mk. XII. 7. and Pu. XII. 11.

18-19. For the [Sanskrit or Śaurasenī] conjunct *ceh*, *śca* is usually substituted, as in *gaścadi lclhu* ; *na paścime dhammapalaśśa hoyjja* [Skt. *gacchati khalu* ; *na paścime dharmaparasya bhavet*] he goes ; let him not be behind him who is devoted to virtue.

The semivowel *y*, and only that semi-vowel is prefixed to every [single] letter of the *ca* group, and also in the case of conjuncts. Thus, *maṃ yca na sampuyechadi layjjamāṇe niuṇja-mayijhe ycadule Mulaṭi* [Skt. *mām ca na samprcchati lajjamāṇo nikuṇja-*

madhye catulāḥ Murāriḥ] and the restless Murāri, being abashed does not question me in the midst of bower.

There should be repetition [of words] in this dialect (let. here) in expressing disapproval, as in *mā mā Mulālim na paḷissāḷsam* [*mā mā Murārim na paṛiṣvajisye*] nay, nay, I will not embrace Murāri.

Notes : See Vr. XI. 5 ; Pu. XII. 12, 13 ; Mk. XII. 7, 21, and Grierson's article *The Pronunciation of Pkt. Palatals* in in JRAS, 1913, and his notes on this in IA. (1928) pp. 30f ; and see also Pu. XII. 14.

20-21. The termination *tvā* of the indeclinable perfect participle becomes *dāṇi*, as in *paliycchie śe govaṅgaṇāhim hasidāṇi Kaṇhe* [*pratiksitaḥ sa gopāṅgaṇābhīḥ hasitvā Kṛṣṇaḥ*] this Kṛṣṇa with a smile, has been expected by the herd-maidens. Sometimes the termination may become *i* or *ia*, as in *paliycchide śe haṣi goviāhim* (*pratiksitaḥ sa hasitvā gopikābhīḥ*). *paliycchidāo haṣia kkhutāo tamāla-kuñjammi kudūhalena* [*pratiksitaḥ hasitvā khalu tāḥ tamāla-kuñje kutūhalena*] he with a smile has been expected by herd-maidens ; they smiled and had been eagerly expected in the *tamāla* bower.

Sometimes in this dialect, the vowel before *kan* [that is the pleonastic suffix *ka*] is lengthened, as in *enhi Yaṇaddaṇākam puliṇe kkhutāo yāmi* [*idānim Janārdanam puliṇe khalu yāmi*] forsooth, I am now going to Janārdana in the river bank.

Notes : See Vr. XI. 16 ; Pu. XII. 15, 16. Mk. XII. 23, 24. Also Pu. XII. 17.

22. [The wise] permit *u* to be substituted for the prefixes *ava* and *apa* [as well as *o* prescribed for Mahārāṣṭrī], as in *khaṇam pi govī uṣālādi pāsā* [*kṣaṇam api gopī apasarati pāṛśvāt*] for a moment the herd-maiden slips away from [his] side.

The word *puliṣa* is irregularly employed in the sense of *pums* a male ; and similarly, *hidakka* is used by the skilled, in the meaning of *hṛdaya*, the heart (cf. I. V. 8, 13 ; II. iii 3. 5).

Notes : See Pu. XII. 18, 21 ; Mk. XII. 22. 25. 14. Cf. Vr. XI. 6.

23. The equivalent of *mitra* is *vaamśa* [*vayasya*], and that of the *ratna* a jewel is *lidana* (*ladana* ?), *piśallaa* is the equivalent of *piśācaka* a *Piśāca*, *Ikkhā* is used for *gaṇanā* calculation, and *bhukkhā* for *bubhukṣā* hunger, The word *vāduvva* is used in the meaning of *vaṭu*, a religious mendicant.

Notes : See Mk. XII. 11, 16. Cf. Mk. XII. 23, 1a, 17, 8. Kālidāsa uses *ladana* (Śak. VI.)

24. The word *gomika* is used by the intelligent [for referring] to an honoured person, and *koṣiṇu* for *koṣṇa* lukewarm, *kuyechimādi* is used for *kukṣimatī*, a pregnant woman, and *māiā* for *mātr* a mother,

Notes : Dr. S. K. Chatterji rightly suggests that *gomika* has developed into Mod. Beng. গমি, a surname. It probably goes back to *gaulmika*, i.e. one officer in charge of a *gulma* a small part of an army, which consists of 45 footmen, 27 horses, 9 chariots and 9 elephants. Cf. governor (in slang.). See Pu. XII. 22, Mk. XII. 13, 10, Cf. Mk. XII. 15. It seems that Mk. has misread here his source-book which appears to have given *māiā* ; from this word comes Mod. Beng. *meye* 'woman', 'daughter'.

25. They state that the equivalent of *ārdārdra* 'wet all over' is *ollolla* ; other words are easily understood [to be Māgadhi] from the usage of poets. Masculine *a* bases have the two terminations *i* and *e* for the nominative singular, as in *na eṣi diṣṭhi yecchivie na eṣe* [*na eṣaḥ drṣṭhaḥ sprṣṭaḥ na eṣaḥ*] he has not been seen, he has not been touched.

Notes : See Vr. XI. 10 ; Pu. XII. 25 ; Mk. XII. 26.

26. For the sake of metre terminations often disappear as in *kudamgae Māhava diṣae ṣe* [*kutāṅkake Mādhavo drṣyate suḥ*] in the harbour Mādhava is visible. The termination *ha*, with lengthening of the [final vowel of the] base, may optionally *bé* used for the genitive [singular], as in *puppham mae niyyjādi Māhavāha* [*puṣpaṃ mayā niyate Mādhavasya*] Mādhava's flower is being carried by me.

Notes : Vr. XI. 12 ; Pu. XII. 26, 27, cf. Mk. XII. 36. The text of Pu. (XII. 27) should be emended as follows : *naṣo hatvaṃ vā dirghaś cātāḥ*, see Mk. XII. 29.

27. The vowel *e* and *o* may optionally be used as the termination of the vocative case, as in *he bhaṣṭake*, or *bhaṣṭako kim bhukkho* sir, are you hungry? In reproach the termination *ā* is observed to be optional, as in *puliṣā ale le* [*puruṣa are re*] shame you fellow! In surprise and affliction the termination is considered to be *hī*.

Notes : See Vr. XI. 13 ; Pu. XII. 29, 30, 23 ; Mk. XII. 27, 28.

28. In addressing a person, the appropriate interjections are *ale* [*are*] and *le le* [*re re*]. In the sense of the pronoun *aham* I, we find *āham*, *hakke* and *hage*. The nominative plural of the pronoun of the second person, is *tupphe* or *tumhe*. The equivalent of the root *sthā* and *vṛṣ* are respectively *yciṇṭa* and *vaśśa*.

Notes : See Pu. XII. 24, 31, 33, 34, cf. Vr. XI. 9, 14 ; Pu. XII. 32, Mk. XII. 30, 31, 32.

29. The substitute of the root *bhū* becomes, in the future, in this dialect also *huva*. They all tell us that the forms taken by *kṛtam*, done, *mṛtam*, dead, and *gatam*, gone, are in this dialect *kaḍam*, *maḍam*, *gaḍam*, while according to others they are also *kaam*, *maam* and *gaam*.

Notes : The first view seems to be preferable ; for *maḍā* (dead). of Mod. Beng. (a descendant of Mg.) is traceable to *maḍaa* (= *mṛtaka*). See Vr. XI. 15 ; Pu. XII. 35, 37 ; Mk. XII. 33, 34.

30. The substitute for the root *kṛnt* (*kṛt*) is *kappa*. The vowels *ī* and *ū* may not be shortened, and for *ā* alone *a* may be substituted. The case terminations [of substantives etc.] are sometimes interchanged, and also the vowel of a verbal termination lengthened, or occasionally there is another similar change.

Notes : See Pu. XII. 36, Mk. XI. 36, 37.

31. According to one authority, the consideration of *Paiśācika* should come even here, [sor the benefit of one] who does not know that special rules in this matter ; but in the present work, the special rules for the various *Paiśācika* dialects are to be formed in detail further on (iii. xv.).

Notes : It is not known which authority is criticized by RT.

32. They call a poem, sweeter in its essence than even nectar, intermingled with words from the South, and also overlaid with Sanskrit and other languages, Dākṣiṇātyā.

Notes : See the Commentary on Mk. (XII. 8) which defines the Dākṣiṇātyā as follows :

Dākṣiṇātya-padāvalambī Saṃskṛtāṅga-vijṃbhitam |

Kāvyaṃ piyūṣaṇiḥsyandi Dākṣiṇātyam iliritam ||

and ascribes this to Aniruddhabhāṭṭa.

Here in the Instruction of Prakrit, in the Wishing-tree, on the second branch, ends the second posy, consisting of thirtytwo flowers, entitled the Discrimination of [Prācyā, Āvanti Bāhlikī], Māgadhi, Ardhamāgadhi and Dākṣiṇātyā.

II. iii. Sakariki

1. After the preceding, the Vibhāṣās are described as nine in number, here Śākārikī is first taught. The Śākāra has been described as the brother-in-law of a king, haughty and overweening, ill-mannared and an exceeding fool.

Notes : See NS. XVIII. 52. The def. of Śākāra, does not occur in the NS. The passage on the nature of Śākāra's language, quoted by Mk. under XIII. 9, as occurring in Bharata's work, does not appear in the NS. Besides this he ascribes also Mg. to Śākāra. See Chaukhamba ed. ch. XXXV. 56.

2-3. The Śākārikī Vibhāṣā is the language employed by him, and is marked by needlessness of the rules for suffixes indicating gender, by want of elegance, and the like. Its basis is found in Māgadhi. In it the syllable *śca*, is optionally substituted for *kṣa* in the words *duṣprekṣa* and *sadṛkṣa* as in *duṣpreśca*, *ycandāla-śariśca*, *yciṇṭa* (*duṣprekṣya*, *caṇḍāla-sadṛkṣa*, *tistha*) hard to be seen, stand still you ugly fellow like a Caṇḍāla.

Instead of the termination *ṇta* [of *yciṇṭa*] the syllable *ṇtha*, or sometimes *śu*, may be substituted. Thus : -

*Śialāṃ yciṇṭha ghalammi [y]cedā
ale tumam rā yciṭa yāmi hakke
[śyāluka ! tiṣṭha gṛhe ceta
are tram rā tiṣṭha yāmi aham.]*

You wretched fellow, you servant, stay in the house ; or do you stay (here), I am going.

Notes : See Pu. XIII. 14, 1, 2, 10, Mk. XIII. 9 (Comm.).
See. Mk. XIII. 3.

4. The Conjunct *tiṭha* [of Śauraseni] remains unchanged. and does not become [*śca*] as in Māgadhi [II. ii. 16] as in *yciṇṭhāmi althāṇagade kkhū hakke [tiṣṭhāmi āsthānagataḥ khalu aham]*. I forsooth, am arrived at the place of assembly, and remain there. Sometimes also it becomes *ṇṭha* as in *yaṇṭha [yatra]* where *taṇṭha [tatra]* there, and as in *vaam silam miṣṣāsi taṇṭha dāva [vayaḥ śilam miśrayasi tatra tāvat]* you mix age and good conduct there.

Notes : See Pu. XIII. 5, Mk. XIII. 4.

5-6. The suffix *ka* [*svārthe*] is in frequent use in this dialect. The word *va* is used in the meaning *iva*, and *haḍakka* in the sense of *hrdaya*, the heart. *Śyāla*, a brother-in-law, becomes *śiāla*. Declensional and conjugational suffixes are irregularly elided or added or genders are interchanged. Thus *Bibbhiṣaṇe bhikkhādi taṣca hakkaṃ Indāṇim yo na a śikkhaṇei, eṣe ghale ettha hage viṣāmi. [Vibhiṣaṇaḥ bhikṣati tatra mām Indrāgnī yo na ca śiknoti]*. There Vibhiṣaṇa begs of me, and of Indra and Agni he is not able to do so ; here I enter this house.

On the other hand, these (cases etc.) are to be described as [optionally] remaining unchanged.

Notes : See Pu. XIII. 9, 6, 10, cf. Pu. XIII. 8.

7. Persons of verbs, and cases of nouns etc., are also interchanged at random. Of this a detailed account can be stated by the intelligent. The learned also teach that sometimes declensional suffixes are elided, and that the termination *e* may be optionally employed for the nominative plural feminine of a pronoun.

Notes : See Pu. XIII. 11, 12, Mk. XIII. 7, 8.

8. Diphthongs are often resolved into their components, as in *śaīlinī* [*svairinī*] a wanton woman. Also in this dialect, the vowel long [by position] before a conjunct consonant may be [scanned as] short. Thus—

Kāmeṇa dayjjhadi kkhū me haḍakke tavaṣṣi
aṅgālālāsi-padīe via māṃsa-khaṇḍe.

[*kāmeṇa dahyate khalu me hṛdayam tapasvī*
aṅgāra-rāsi-patitam-iva māṃsa-khaṇḍam]

for sooth my tortured heart is burning with love, like a bit of meat fallen in heap of [burning] coals.

Notes : See Pu. XIII. 13; Mk. XIII. 7, 9.

9. The language of the Śākāra is as a rule vulgar, meaningless, in wrong order, incongruous, illogical contrary to the Śāstras, with barbarous similies and tautological. In this dialect even a number of blunders in a word are promoted to being looked upon as an elegancy.

Notes : See Pu. XIII. 14.

Candalika

10. The Vibhāṣā known Cāṇḍalikā will now be described as it has been taught. Correctly speaking it is based on a union of Śaurasenī and Māgadhi.

Notes : Cf. Pu. (XIV, 1) derives Cā. from Mg. See Mk. XIV. 1.

11. It is taught that in this dialect, in the case of feminine nouns, the termination of the nominative plural and of the accusative plural is *e*. Thus, *ye itthike tattha yecilam vasanti mayjjham pi tāṇam Halinā lamantim te Lāhike peṣka kuḍaṅgaam-mi* [*yāh striyaḥ tatra ciram vasanti madhyam api tāsām Hāriṇā ramantim tām Rādhikām prekṣvasa kuḍaṅgake*]. As for the women who live there for a long time, among them also watch that Rādhā sporting with Hari in the arbour.

Notes : Pu. (XIV. 2) has *o* as well *e* for *a* bases in the nominative while Mk. (XIV. 2) has *ā* in showing respect.

12. The termination of the genitive singular is *śśa* [and not optionally *āha* as allowed for Māgadhi by II. ii. 26] as in *pubiśśa atthe* [*puruṣasya arthe*]. The conjunct *tlh* is not changed [to *sth*, as required by II. ii. 15 Māgadhi] as in *rama hattha-tuttha* [*ramasva hr̥ṣṭa-tustah*]. The nominative singular of *a* bases also, in this dialect, should end in *u*, as in *peśka uatthie ycandu nahaṅgaṇammi* [*prekṣasva upasthitaś candro nabho'ṅgaṇe*] behold, the moon has arrived in the courtyard of the firmament.

Notes : See Pu. XIV. 3, 5. Mk XIV. 5, cf. Pu. XIV, 2 ; Mk. XIV. 3.

13. In this dialect, the locative singular ends in *mmi*, as in *peśka gharammi Kaṇham* [*prekṣasva gr̥he Kṛṣṇam*] see Kṛṣṇa in the house. Sometimes it ends in *e*, as in *peśka vane vi edam* [*prekṣasva vane'py etam*] see him also in the forest. Rustic expressions are to be irregularly employed in this dialect, and in it the skilled use *ia* [for *tvā*], the termination of the perfect participle active.

Notes : See Pu. XIV. 4, 9, 8 ; Mk. XIV. 6, 9, 8.

14. The vocative, when used respectfully, always ends in *o*, as in *bhaṣṭako tuṃ Mahaālavesi* [*bhaṭṭaka tvam mahākāla-veśi*] sir, you are attired like Māhākāla. But when not used respectfully, it ends in *ā*, as in *kaha ettha ycedā āneśi me ayjja vi ṇa kkhū vedham* [*katham atra ceṭa ānāyasi me adyāpi na khalu veṣṭam*] why you fellow; do you not bring me today also the executioner's noose ?

Notes : Cf. Pu. XIV. 6 (It seems that [Pu.'s sūtra should be emended]).

15. For the interjection *are*, *arū* is used. For *tvadiya* thy and *madīya*, my, we have *tuhakelia*, etc. [i.e. *mahakelia*]. Again, for *ātmiya* own, we have *appāṇaakelia*. The letter *t* when intervocalic, [does not become *d*, as in Śaurasenī and Māgadhi but] is elided, leaving its vowel behind [as in Mahārāṣṭri].

II. iii. Sabari, Abhirika, Dravidikā, Autkali,
Vanaukasi and Mandurika.

16. Next we proceed to describe Śābarī, which the before-mentioned Māgadhi alone produces. It is employed in the language of charcoal-burners, hunters and those who make their living by boats and by woodcutting.

Notes : See Pu. XV. 1; Mk. (XV. I) derives it from Cā. as well as from Ś. and Mg. See also NS. XVIII. 53-64. *Aṅṅarakāra-vyādhānām kāsṭha-patropajivinām | yojyā Śābara-bhūṣā tu.*

17. In [the Māgadhi root] *peśka* [for *pekkha-prekṣ*] there is elision of the *k* and the letter *c* is considered to be its substitute, as in *śāmī maham peścadi aṅgam aṅgam* [*svāmī mām prekṣate aṅgam-aṅgām*] my lord looks at me limb by limb. But this change does not take place in other Māgadhi words [containing *śk*] as in *maha dāśkine śe* [*mahyam dakṣiṇaḥ saḥ*], he is favourable to me. Two words *aham* and *hagā* are used with the meaning of *aham*.

Notes : See Pu. XV. 2, cf. Pu. XV. 2. See Mk. XV.

18. The termination *hiṃ* may optionally be used in the locative singular [the preceding vowel being short as in *śā iściā cinṭhadi pāsahim me ummattiā kuṇjahim Nandauttam āpeśca-mānī kila hoī Rāhī* [*sā strikā tiṣṭhantī pārśve me ummattikā kuṇje Nandaputram āprekṣamānā kila bhavati Rādhā*] that woman who is staying distracted by my side and is looking intently at Kṛṣṇa (lit. the son of Nanda) in the bower, is to be sure, Rādhā.

Note : See Mk. XV. 6.

19. Sometimes in this dialect, instead of this [termination *hiṃ* of the locative] we have *i* as in *śayccam halā me ghali natthi śāmī* [*satyam halā me gṛhe nāsti svamī*], of a truth, dear, my husband is not at home. With the sense of 'in', 'contained in' the ablative may also be used [instead of the locative], as in *tumam ghalādo śahi ycinṭha dāva* [*tvam gṛhāt (for gṛhe) sakhi tiṣṭha tāvat*] do you, dear stay in the house.

Note : See Mk. XV. 6.

20. The termination of the nominative may optionally be elided, as in *yeiṇṭhadi laśka śele* [*tiṣṭhati rakṣaḥ śaile*] a Rākṣasa stays in the mountain. The termination of the vocative when, disrespect is intended, is always *ā*, as in *ale tumam bamhaṇā nīayeccha*. [*are tvam Brāhmaṇa paśya (nicakṣa)*] O wretched Brahmin, look. In this dialect the words used in poetry are usually Deśi (*deśya*).

Notes : See Pu. XV. 5, 7 ; cf. Pu. XV. 6 ; and see Mk. XV. 4. The *bamhaṇā* gives rise to Mod. Beng. *bāmnā* 'the wretched Brahmin.'

21. For *ehi* come, *echi* or *chahi* is employed. Moreover want of agreement between two consecutive sentences (lit. between the former and the latter), is here considered desirable. Other peculiarities are to be gathered from the traditional forms used by poets.

22. What is nothing but the Māgadhī Bhāṣā is divided up [into so-called different varieties] according to the characters employing it, respectively, such as Ābhīrikā, Drāviḍikā, Autkalī, Vānaukasī and Māndurikā [i. e. the language of the Ābhīras, of Drāviḍa, of Utkala (Orissa), of foresters, and of Ostlers].

Note : Cf. Mk. XV. 9, 10.

Abhirika

23. Some authorities give a different account of the peculiarities of Ābhīrikā and these I here proceed to tell. The dialect is, in fact, based on Śābarī, but the letters ś and ṣ are represented only by a dental s.

Notes : See Mk. XV. 10 ; Pu. does not know any Ābhīrī, and Mk. (*loc. lit.*) thinks it is the same as Śābarī except that the latter has *-ia* and *-ua* for *-kivā*, and it is *nātyāpabhraṃśa* which expression is not clear.

24. In the word *Kīcaka* [the name of Virāṭa's general who was slain by Bhīmasena for insulting Draupadī], it sometimes happens that the [final] *ka* becomes *o*, and that the *ca* in the middle of the word is elided. Thus *eehi le ! Kiaā ! Kiaā mam pēśca tti Bhīmseno hao kkhū Kīo* [*ehi are Kīcaka ! Kīcaka mām prekṣasva*

iti Bhīmena kataḥ khalu Kīcakaḥ], Kīcaka was slain by Bhīma [disguised as Draupadī who cried] come Kīcaka ! Kīcaka ! look at me.

25. The elision of the initial *a* of *aranya*, a forest, is not permitted [although prescribed for Prakrit generally by I. i. 6]. Sometimes *l* is to be substituted for *d* and *r*. The nominative singular of *a* bases always ends in *o* [and not in *e* or *i*, as in Māgadhi, see II. ii. 25]. The word *bhattāraḥ*, a worshipful person, in this dialect is said to become *bhatto*.

26. The vocative [singular] of *a* bases generally ends in *ā*. The words *yathā* as, and *tathā* so, in this dialect become [respectively] *jidha* and *tidha*. The rest must be ascertained by poets from customary usage, and is not described [here] at length.

Takki

27. I now forsooth, mention the Ṭakki Vibhāṣā, which is to be spoken by gamblers and other knaves. Another kind [of Ṭakki] is infected by Drāviḍa, but it has no special characteristics [differentiating it from ordinary Ṭakki].

Notes : See Pu. XVI. 1 ; Mk. (XVI. 1) in his comm. quotes the following : *tathā cōktam—prayujyate nātakādaḥ dyūtādivyavāhārībhiḥ | vaṇigbhir hīnadehaiś ca tad āhuḥ ṭakkabhāṣitam ||*

28. It is based on a mixture of Sanskrit and Śauraseni, and in it a vowel is irregularly added at the end of a word. The instrumental singular may also end in *e* [as well as *ena*], as in *maṃ laḡuḍe haṇei* [*māṃ laḡuḍena hanti*] he strikes me with a cudgel. The dative plural ends in *haṃ* or *huṃ*.

Notes : See Pu. XVI. 1, 2, 3, 4, Mk. XVI. 1, 3, 4, 5, Pu. has *em* instead of *e* in instr. sing.

29. The same two terminations [*haṃ* and *huṃ*] are also used optionally for the genitive plural ; and in the case of *kim* and other pronouns, when the termination *haṃ* is employed the vowel of the base is lengthened. Thus in that case we have the following

[optional] words *kāhaṃ* [keṣām], *tāhaṃ* [teṣām], *jāhaṃ* [yeṣām], *etāhaṃ* [eteṣām].

Note : See Pu. XVI. 5. Mk. XVI. 6, 7.

30. They have told us that the word *tuhum* is used in the sense of *tvam*, thou ; *hamu* in the sense of *aham*, I ; and *mahaṃ* in the sense of *mama*, *jidhaṃ* is used in the sense of *yathā* as ; and *tidhaṃ* in the sense of *tathā*, so. The rest is to be ascertained, from the traditional usage of poets.

Notes : See Pu. XVI. 8, 9 ; Mk. XVI. 10, 11, 12, *Tuṅga* for *tvam* prescribed by Mk (XVI. 8) seems to be a spurious form ; *tvam-ham* emended by Nitti in Pu. (XVI. 7) seems to stand for *tum-ham*. For the Bengali original of Pu's work was, here probably misread by the Nepāli scribe.

31. Although Śākāraka, Audra, Draviḍa, and the others partake of the nature of Apabhraṃśa, if they are employed in stage plays and similar works, they are not to be considered as such by reason of their Apabhraṃśa-like nature [but are to be looked up as Vibhāṣās].

Notes : See Pu. XVI. 10, Mk. XVI. 10. According to these two authorities Hariścandra considers Tākkī to be a Vibhāṣā and not Apabhraṃśa. RT., and Mk. think that Apabhraṃśa cannot be used in dramatic works. If this opinion can be accepted as authoritative, the Apabhraṃśa verses in Kālidāsa's *Vikramorvaśī* should be considered spurious.

Here in the Instruction of Prakrit, in the Wishing-tree [on the second Branch] ends the third Posy, consisting of thirtyone flowers.

Here in the Wishing-tree [of Prakrit] composed by Rāma-Tarkavāgiśa-Bhaṭṭācārya, has been told the second Branch consisting of three Posies.

III. i. Nagara Apabhramsa.

1. We now proceed to describe in order beginning with Nāgara, the forms of Apabhramśa. It is generally considered that the basis of all the different varieties is to be found in the two bhāṣās [i.e. Mahārāṣṭrī and Śaurasenī] described first.

Notes : See Pu. XVII. 1, Mk. XVII. 1. Here *purodirita-bhāṣayor* means 'of the two bhāṣās described first' (*purā*). Grierson interprets this wrongly. In the colophon of the chapter XVI, Pu. says : *samāptaṁ cedam...prākṛtānuśāsana-sūtram*. Does this imply that Prakrit does not include Apabhramśa and Paiśācika which have been treated in chapters XVII-XX ?

2. Non-conjunct, non-initial *ka*, *kha* *ta* and *tha* become respectively *ga*, *gha*, *da* and *dha*. Thus *nāka* becomes *nāgu*, *sukha* *sughu*, *patita* *padidu* and *śoṭha* *sodhu*. On the other hand words such as *sakala* and the like follow the Mahārāṣṭrī rule and become *saala* and so on.

Notes : See Pu. XVII. 5. 13 ; Mk. XVII. 2. See Pu. XVII. 13 ; Mk. XVII. 2.

3. In *puṣkara* and *maskara* and similar words, *ṣka* and *ska* becomes *k*, [so that we have *pukkara* and *mak kara*]. In *rākṣasa-mukha* *kṣa* becomes *k* [so that we have *rakkasa-mugha*]. Poets pronounce *sandānita* fetters, with the sound *cha* [so that we have the word *chandānia* (later *chāḍaṇi*)], and there is also *chu* sound in *śuṇḍaka* [so that we *chuṇḍago*] and in the sense of *viruddham* there is *viruam*.

Note : The word *কান* connected with *sandānita*, occurs in Mod. Beng.

4. In the words *vyāsa*, *vyādi* and others the letter *r* is inserted after [the initial consonant], so that we have *vrāsu*, *vrādi*, and so on. In words like *priya*, *mṛga* the original *r* and *ṛ* remain unchanged. The deśya word *vīlā* and the like, are optionally used in the sense of 'creepers', 'weak', and so on. And the poets use the word *sāhuli* in the sense of the end of a fine *sāree*.

Notes : See Pu. XVII. 14, 15 ; Mk. XVII. 3, 4 ; *vīlā* in the sense of 'creeper', is probably related to Pkt. *valli*, *velli*, *vellā*.

5. For *stokam* we have *thodaṃ* ; for *bhadraṃ* we have *bhallam* ; for *tvadiyam* and *madiyam* we have respectively *teraṃ* or [*toharaṃ*] and *meraṃ* or *moharaṃ*, and for the feminine *kīdṛṣi* we have *kehi*.

Note : Cf. Pu. XVII. 30.

6. The words *keha* and so on, are substituted for *kīdṛṣa* and similar forms ; and *siā* is substituted for *śriḥ*. A long vowel is sometimes shortened. The syllable *ḍā* is added to *a*-bases [in the masculine and neuter, but] not in the feminine. Thus *hiḍḍā pasannaṃ* [*hṛdayaṃ prasannaṃ*] : In the feminine it is *ḍi* that is added, as in *golaḍi laggu kaṇṭhe* [*gauri lagnā kaṇṭhe*].

Notes : See Pu. XVII. 16, 18, 19. Mk. XVII. 8, 5, 6. See Fu. XVII. 18, 19, Mk. XVII. 5, 6.

7. In all three genders, the syllable *du* may be added, as in *jāraha kāmīnidu* [*jārasya kāmīnī*]. Necessary vulgar words are frequently met with. [With this termination] in the feminine, declensional terminations are elided, and the final vowel of the base is shortened ; and [thus] we have optionally *bālādu* *bālādu* [*bālā*, *bālāḥ* etc.].

Notes : See Pu. XVII. 20 ; Mk. XVII. 7. The termination *du* for all cases and numbers may probably be due to misreading of *hu* in some early mss. It (*hu*) occurs in many cases whereas *du* is not corroborated by a single Ap. work. *Du*, however, may possibly be a development of *sārva-vibhaktikas lasil*.

8-9. In all three genders [in the nominative singular], the declensional termination is elided, and the termination of the base [optionally] lengthened. Thus we have *aggi* or *aggi* [*agnih*] ; *vaṇādaṃ* or *vaṇādaṃ*. So also in the accusative and following cases they merely elide the declensional terminations ; but in the nominative and accusative singular, *a* bases may also [after the elision] optionally substitute the termination *u* [for the final vowel of the base], [for example] *kīlantu māṃ mohai* *Kaṇhu esu*. *Kīlantu ālīngai* *Kaṇha govī*. [*Kṛīdan māṃ mohayati* *Kṛṣṇaḥ eṣaḥ* ; *kṛīdanti ālīngati* *Kṛṣṇaṃ gopī*].

The nominative singular may also end in *o*, as in *narao*, *narō* [*narah*] in this particular following rules of Mahārāṣṭrī.

Notes : See Pu. XVII. 41, Mk. XVII. 9, 10, and Mk. XVII. 12, 13. The termination *ḍam* in the examples is probably a neuter form of *ḍā* (masculine).

10. Here *u* may sometimes be employed otherwise than as laid down in verse 8 according to which *u* is only used in the nominative and accusative singular as a substitute for the final vowel of a base ending in *a*]. Thus *Rāhiu bālāu*, *juāṇu Kaṇhu* [*Radhikā bālā yuvā Kṛṣṇah*]. Sometimes we have *hu* [in this case], as in *rukḥhahu ethu uccu* [*vrkṣo'troccaḥ*]. The termination of the nominative plural is *he*, as in *nāālahe caranti* [*nāgarāḥ caranti*].

Notes : See Mk. XVII. 10, 14; Mk. (XVII. 11) has *ho* for *hu* in place of *kan* (=the pleonastic *ka*).

11. Here the termination of the neuter nominative and accusative plural is *i*, before which the final vowel of the base is optionally lengthened, so that we have *vaṇāim* [*vanāni*]. In the feminine the termination of these cases is optionally *u*, as in *vahuū* [*vadhvaḥ* or *vadhuḥ*], *mālāu* [*mālāḥ*], *naiu* [*nadyaḥ*, *nadiḥ*]. And we may also have *o* [instead of *u*].

Notes : See Pu. XVII. 42; Mk. XVII. 16, 15.

12. In all three genders, the termination of the instrumental singular is *e*, as in *vaṇae* [*vanena*], *vahue* [*vadhvā*], *paṇālie* [*praṇālyā*]. Moreover the termination of the instrumental plural, the locative singular and the locative plural is *hiṃ* [or *hi*] in all three genders, as in *bālāhi* [*bālābhīḥ*, *bālāyām*, *bālāsu*], *vahuhi* [*vadhūbhīḥ*, *vadhvām*, *vadhuṣu*], *tehiṃ* [*taih*, *tābhīḥ*; *tasmin*, *tasyām*; *tesu*, *tāsu*]. There are two terminations of the ablative singular, namely *he* and *ho*, as in *gharahe* [*grhāt*] [for the termination *he*] and similarly [*gharaho*] [for the other].

Notes : See Pu. XVII. 43; Mk. XVII. 18, 19, Mk. (XVII. 17) has *cm* for RT.'s *e*,

13. The termination of the ablative plural are *ham* and *hum* as in *kāṇaṇaham* [*kānanebhyaḥ*], *naiham* [*nadībhyaḥ*], or,

on the other hand *kāṇanahum* and *vahūhum* [*vadhūbhyaḥ*] are considered correct. The terminations of the genitive singular are *ho* and *he* as in *kāṇanaho* [*kānanasya*], *ṇaihe* [*nadyaḥ*]. Some authorities also give the terminations as *ham* and *hum* as in *vaṇaham* [*vanasya*], and *vahūhum* [*vadhvāḥ*].

14. Other [terminations of the genitive singular] are *su* and *ssa*, as in *rukḥhasu rukḥhahassa*]. After [nouns ending in] *ī* or *ū*, the termination is *e* or *hū* with *he* as an optional form. But the termination of the genitive plural is *ham*, as in *vaṇaham* [*vananām*], *vahūham* [*vadhūnām*], while other writers have *vahūhum*.

Notes : See Pu. XVII. 45, 46.

15. In this dialect, the Mahārāṣṭrī terminations of the genitive plural, *ṇa* and *ṇha* are to be mentioned as used with nouns whose bases end in *i* or *u* ; and the letter *e* may be substituted for the final vowel of an *a*-base in the instrumental singular, instrumental plural, ablative singular, genitive plural and locative singular in all genders, so that for all these we may have such a form as *purise*.

Notes : See Pu. XVII. 46. Mk. XVII. 23 ; cf. Mk. XVII. 29.

16. In regard to the bases in *i* and *u*, the suffix of the instrumental singular in *ena*, as in *asieṇa* [*asinā*] or as in *asieṇa samrakḥkhio tumhe āsueṇa* [*asitena yūyam samrakṣitāḥ vrkṣaḥ āsugena*] with black arrows you have saved the tree. With these [nouns], the termination of the instrumental plural is *ehim*, as in *asiehim jeṇa viṇṇa maccu isuehi* [*asitaiḥ yena vikīrṇaḥ mṛtyur iṣubhiḥ*] by whom death has been scattered with black arrows.

Note : See Pu. XVII. 47, 48 ; Mk. XVII. 24, 25.

17. The syllable *e* is also used in the feminine as the termination of the locative singular as in *ṇaie* [*nadyām*] *vahūe* [*vadhvām*]. In the vocative, the termination is *he* as in *vaṇihe* [*vaṇij*], *vahuhe* [*vadhu*]. In this dialect it is explained that the final vowel of *a* bases in *ī* and *ū*, is also shortened in the locative

plural. In other respects these nouns are declined as explained above.

Notes : See Pu. XVII. 49 ; Mk. XVII. 26, 27, 9.

18. In all three genders the syllable *ho* may be added in the nominative plural [instead of the *he*, *i* and *u* prescribed in verse 10 and 11] as in *vaṇaho* [*vanāni*], *ṇāḥo* [*nadyah*] and *gandhāvaho* [*gandharvāh*]. In this dialect we also have forms such as *rukḥha* and the like. The pronouns *kim*, *yad* and *tad* form their nominative, accusative and locative as in Mahārāṣṭri.

Notes : See Pu. XVII. 52, Mk. XVII. 28, 30.

19. The following [masculine] forms are accordingly used [for *kim*].....nom sg, *ko*, nom. pl. *ke*, acc. sg. *kaṃ*, acc. pl. *ke*, loc. sg. *kaṃ*, loc. pl. *kesu*. Similarly for *yad* and *tad*. They teach that the same forms are employed for the feminine and the neuter. In this dialect [the termination of] the genitive singular is *su*, with the vowel of the base lengthened. Its form is therefore *kāsu*. Another form is *kasu*, and another opinion gives *kassu*. So also the feminine and neuter. Similar are the forms of *yad* and *tad*. Furthermore they explain *jadrum* and *tadrum* as optional forms of the accusative singular.

Notes : See Pu. XVII. 54, 55. Mk. XVII. 30, 31. See notes on 20 below.

20. In this dialect *jadru* and *tadru* may respectively be the corresponding locative singular and genitive singular of these two words. The nominative and accusative singular of *idam* is *imu*, but this is not used in the feminine. The same two cases of *adās* are *amu*, and they teach that the same word is used as the declensional base, to which the case terminations are added. It is the opinion of the learned that the declensional base of *etad* in all three genders, is *eha*-.

Notes : See Pu. XVII. 56, 57, 60 ; Mk. XVII. 34, 36, 37, 38 ; forms like *jadru* and *tadru* are possibly misreading respectively for *jahu* and *tahu*.

21. For the nominative and accusative singular [of *etad*], they describe the entire set of forms as *eho*, *ehu*, *eha* and *ehe* ; and *ehe* is also used in the locative singular. The nominatives

singular of *yad* and *tad* are respectively *ye* and *se*. In addition to the forms given above, [the nomination singular] of *etad* is also *e*.

Notes : See Pu. XVII. 61, 62 ; Mk. XVII. 39, 40.

22. The nominative singular of *yusmad* is *tūham* and the nominative and accusative plural is *tumbhām*. The instrumental and accusative and locative singular all take the form *paīm*. The instrumental plural is *tumhahim*. There are considered to be three forms of the ablative and genitive singular, viz. *tumha*, *tumhe*, *tuha* and in addition to these we sometimes find *tumbha*.

Notes : See Pu. XVII. 63, 64 ; Mk. XVII. 41, 42, 43, 44 and 45, 46.

23. The nominative singular of *asmad* is said to be *hamu*, and the nominative and accusative plural is *amhām*. Its instrumental, accusative and locative singular is *maīm*. Three forms are recorded for the instrumental plural, viz. *amhahim*, *amhehi* and *amhe*. The ablative and genitive singular are described as *maha*, *majjha* or *majjhu* in the genitive singular [in addition to these three] we also have *amha*. In the genitive plural we optionally have *no*. In the ablative plural we optionally have *amha* and in the locative plural we have *ahmāsu* or *ahmasu*.

Notes : See Pu. XVII. 65, 66, 67 ; Mk. XVII. 48, 49, 51, 52, 53, 54, 55.

24. In this dialect there are at will peculiar elisions of vowels in the union of bases with suffixes. As examples of this, I now proceed to give a few specimens.

Note : See Pu. XVII. 68 ; Mk. XVII. 56.

25. If there is an elision [of the final vowel of the base] we have *rukḷha* or *rukḷhau* or *rukḷho* [*ṛkṣaḥ*]. When we have the addition of a vowel we have a [sentence such as *hojjai* (for *hojjai*) *klchu sugho deivvaho devvaho* [*bhavet khalu sukḷhaḥ daivāt*]. Or there may be interchange of forms, as in *bālau* or *bālāu* etc. for *bālāo* [*bālāḥ* see v. 11]. Such are peculiarities of vowels as described by the learned.

Notes : See Mk. XVII. 56.

26. The Ātmanepada voice of verbs is not used. The termination of the third person singular and of the first person plural are *di* and *hum* respectively as in *so hasedi hasahum na amhaiṃ* [*sa hasati, hasāmo na vayam*]. The first and second persons singular are the same as the original [Sanskrit].

Notes : See Pu. XVII. 70, 71 ; Mk. XVII. 57, 58.

27. The first person plural has [the termination *ma*] as in *pellijama hatthi kaṇhem* [*pātayāmaḥ hastiḥ kṛṣṇeṇa*]. The termination of the first person plural is *mha*, and *a* in root will be *e*, as in *dhaṇāim demha* [*dhanāni dadmaḥ*] I shall give wealth. The termination of the second person singular is also optionally *hi* as in *dehi dhaṇāim tāsū* [*dadāsi dhanāni tasmāi*]. The termination of the second person plural is *hu* as in *tumhe tulahu ppaāsū* [*yūyam tvarayata prayāsam*].

Note : The reconstruction of this stanza is mostly conjectural.

28. The suffix of the future is *ihī* is *īsu* as in *bālau ehū hasihī, ehū hasīsāi Kaṇha* [*bālaka eṣa hasiṣyati, eṣa hasiṣyati Kṛṣṇaḥ*]. Sometimes we also have such a form as *hossāi* [*bha-viṣyati*] and for the root *kṛ* in the first person plural, the base of the future is *kā* [so that we get *kāhima*].

Notes : See Pu. XVII. 73, 74, 75 ; Mk. XVII. 59. 60, 61.

29-30. The following are the *dhātuvādeśas* [in Apabhraṃśa] :
sthā=*thakka*, *thā* ; *pra-viś*=*paīsara* ; *ā-sliṣ*=*ārunda* (*ārūṇa* ?) ;
drś=*dekkhā*, *passa* ; *darśaya*=*dākkha*, *darasa* ; *tim*=*timma* ;
sthāpayā=*thāva*, *thavva* ; *vraj*=*vañca* ; *grah*=*guṇha* ; *muc*=
mulka, *mua*, *mulla* ; *vad*=*volla* ; *kṛ*=*kara* ; *ānaya*=*āṇāva* ;
ācalaḥ=*alckha*.

The present participle is used [as a finite verb] in all three tenses present, past and future.

Notes : See Pu. XVII. 77, 78, 79, 80, 81, 84 ; Mk. XVII. 67, 71, 72, 64, 65, 75, 76, 70. Mk's text on 71. and 64 seems to be based on corrupt sources. See also Pu. XVII. 76, 82, 85, 86, 87, 88 ; Mk. XVII. 68, 74, 63, 64, 77.

31. The following Apabhraṃśa words occur in the meanings respectively set before them : *tvām* = *tomme* ; *teṣām* = *tāṇṇa* ; *adhunā* = *muehi* (?) ; *amābhīḥ* = *ehim* ; *dvi* = *dui* ; *tri* = *tinṇi* ; *catur* = *cāri*. The intelligent can find examples of these in the poems of the old poet.

Notes : *Tinṇi* and *cāri* gives rise respectively to NIA. *tīn* (*tīn*), and *cūr*.

Here ends the Posy on Nāgara Apabhraṃśa.

III. ii. Vracada Apabramsā

1. We now proceed to describe the Apabhraṃśa Bhāṣā called 'Vrācada' which is current in the Sindhu country. Its basis is recorded as being nothing but Nāgara, especially when no definite rule is laid down for it.

Notes : See Pu. XVIII. 1 ; Mk. XVIII. 1. The etymology of the word *vrācaḍa* is not known. It is possibly a pseudo-Skt. form of *vācaḍa* (= *vaccaḍa* = **vrātyaka*, the despised Vrātya). Grammarians usually connect this with Sindh (Sindhu).

2. Only the palatal *ś* may be used in place of *s* and *ṣ*. In this dialect an original *r* or *ṛ* is preserved except in the word *bhṛtya* and others. When the letters *c* [including *ch*] and *j* [including *jh* ?] are doubled, the semi-vowel *y* is prefixed as in *giriśa-bhīyccchu lahia rayjje* [*giriśa-bhṛtyo labdhvā rājyam*], the servant of Śiva (Giriśa) having got the kingdom.

Notes : See Pu. XVIII. 2, 3, 4 ; Mk. XVIII. 3, 4, 2.

3. There can be no elision of [medial] *d* or [substitution of *h*] for [medial] *dh*, the initial *t* and *d* becomes respectively *ṭ* and *ḍ*. In this dialect, the word *sojji* is used as the equivalent of the Skt. *saiva*, and as regards *khaḍgah* it becomes *khaṇḍu*.

Notes : See Pu. XVIII. 6, 7 ; Mk. XVIII. 5, 6, 7, *khaṇḍu* is connected with Mod. Beng. খণ্ড.

4. The following are the *dhātvaḍeśas* [in Vrācada Ap.] *bhū* *bho*, but *bhū* with *kta* (past participle) or after *pra* etc., *brū*

bro ; *vrs varha*. Other roots are provided for by Sanskrit and by the Śaurasenī and Mahārāṣṭrī Bhāṣās.

Notes : See Pu. XVIII. 8, 9, 10, 12, Mk. XVIII. 8, 10, 9, 11.

5. Upanāgara [Ap.] is a speech intermediate between these two dialects (Ś. and M.).

Now about Tākki and Saindhava Apabhramśas which exist (lit. rule) characterised by the peculiarities of the people Pāñcāla (i.e. Śaurasenī).

Notes : See Pu. XVIII. 14, 15 ; Mk. XVIII. 13. The second hem. is omitted in Grierson's ms.

6. If the Tākki Vibhāṣā formerly described, (III. xii. 27 ff.) is mixed up with the three kinds of Apabhramśa-Nāgara and so on-, it is called Tākka Apabhramśa, and is spoken in the Tākka country where examples of it are to be sought for.

Notes : See Pu. XVIII. 16 ; Mk. in his comm. on XVIII. 12, quotes to define other Apabhramśas the following :—

तु-बहुला सालवी । वाडी-बहुला पाञ्चाली । छलप्राया वैदर्भी । संबोधनाद्या लाटी ।
ईकारोकार-बहुला श्रीदी । सवीष्णु कैकेयो । समासाद्या गौडी । डकारबहुला कौमली ।
एकारिणी च पाण्ड्या । युक्ताद्या सैहली । ह्रियुक्ता कालिङ्गी । प्राच्या तद्देशीय-भाषाद्या ।
भट्टादि-बहुला आभीरी । वर्णविपर्ययात् कार्णाटी । मध्यदेशीया तद्देशीयाद्या । रंक्षत व्या-
च गौळरी । च-कारात् पूर्वोक्त-टङ्क-भाषाग्रहणम् । रलहभ्यां व्यत्ययेन द्राविडी । टकार-
बहुला वैतालिकी । एओ-बहुलो काशी ।

7. Just as writers have in the first place told of the various kinds of Apabhramśa—Nāgara, Vrācada, and so on—as described herein, so if we class them according to special characteristics, there are twenty others, viz, Pāñcālikā and so on.

8. It has been said in this regard that Pāñcālikā is distinguished by the frequency with which it uses the terminations *ī* and *āī*. In Māgadhi (Mālavī ?) the word *tu* is frequently used.

Vaidarbhi is full of the pleonastic terminations *alla* (*ulla*?). Lāṭī is remarkable for the number of interjections of address.

Notes : See Pu. XVIII. 18, 19. Possibly RT.'s text requires here emendation. Māgadhi here is possibly a wrong reading for Mālavī. See notes on 6 above.

9. Auḍri is described as noteworthy for the predominance of *ā* and *o* (*ū* ?). In Kaikeyī words are commonly repeated to express continuation, distribution etc. Gauḍī is rich in compound words. Kauntalī, forsooth, abounds in the pleonastic suffix *ḍa*.

Notes : See Pu. XVIII. 20, 21, 22. See notes on 6 above.

10. Pāṇḍyā has been described as full of the letter *e*. Saippal (Saimhali ?) is rich in compound consonants. Kāliṅgi is replete with the syllable *hiṃ*. But Prācyā is dependent on the words *so* and *vatta* (i. e. uses them profusely).

Note : See notes on 6 above. Grierson's reading *soratta* is evidently wrong. *Vatta* here is probably (root) of the forerunners of modern Eastern dialects like Bhojpuria and Avadhi, which have forms like *bāṭom*, *bāṭem* *bāṭa*, *bāṭas* etc. all going back to *vatta*.

11. Ābhīrikā commonly uses titles of respect, such as *bhattaka* and so forth. Kārṇāṭī is distinguished by the change of the letter *r* [for *l*] [or by the metathesis of *r*]. But Madhyadeśya employs only the *deśya* word. Gaurjari is full of Sanskrit words.

Note : See notes on 6 above.

12. Drāviḍi is distinguished by the change of *l* [for *r*] [or by metathesis of *l*]. Pāścātyā is distinguished by the mutual interchange of *r* and *l*. Vaitālikī is full of the letter *t*. But Kāñci is described as having irregularly the letters *e* and *o*.

Note : See notes on 6 above.

13. There is also another system of classifying the various kinds of Apabhraṃsa, viz. according to its use of the *deśya* words of each particular country in which it is spoken. This is not shown in detail in the present work, as it is very difficult to determine the division according to this classification.

Here ends the Posy on Vṛacaḍa Apabhraṃsa in the Instruction of Prakrit.

III. iii. Paisacika

1. The Paisācika falls into two groups viz. *Suddha Paisācika* or 'Pure Paisācika' and *Samkīrṇa Paisācika*, or Mixed Paisācika. Of these the first group of seven is 'Pure' and the remain group of four is 'Mixed.'

Notes : See Vr. X. 1 ; Pu. XIX. 1. Vr. does not expressly mention in his sūtras which kind of Pś. it is ; but it seems that he describes only the general characteristics of all the dialects known under the name. According to Bhāmaha (comm. on Vr. X. 2 and 11) Ś. is the basis of Pś.

2. Kaikeya Paisācika is now described. The modifications observed in its established form are based on Sanskrit and Śauraseni. In it, in all cases the first and second consonants of the groups [of stops] (i.e. surds) are to be substituted, respectively, for the third and fourth (i.e. sonants).

Notes : See Vr. X. 2 ; Pu. XIX, 3, 4. Mk. XIX. 2.

3. A dental *s* is substituted for *ś* and *s*. A dental *n* is substituted for the *ṇ* of the cerebral class. In the word of *bhāryā* group, *ria* is substituted for *rya*, and *sana* is substituted for *sna* of *snāna* etc.

Notes : See Vr. X. 5, 8, 7 : Pu. XIX. 8, 12 ; Mk. XIX. 3, 4, 5, 7.

4. In *ratna* etc., the conjunct consonant is separated into its component parts. The word *grham* becomes *kiham* and *iva* when it means 'like that' becomes *piva*. Moreover, in the word *kaṣṭa*, *sata* is substituted for *ṣṭa* and *prthumi* is irregularly used for *prthivī*.

Notes : See Vr. X. 4, 6 ; Pu. XIX, 9, 16, 19, 14 ; Mk. XIX. 7, 8, 16, 10. Correctness of the reading *prthuni* has been rightly doubted by Grierson. Pu.'s reading *prathumi* should be emended to *prthumi* ; cf. Mod. Beng. (dialectal) *pirthimi* (= *prthivī*).

5. The word *hrdayam* becomes *hitapakam*, again *prthumam* is required in the place of *prathamam*. For *vismayah* and *sūksmam* we have respectively *pisumao* and *sukhamam*, *Kupaci*

is used in the meaning of the word *kvacit* and the word *pakṣma* becomes *pakhamam*.

Notes : See Vr. X. 14 ; Pu. XIX. 18, 15, 11, 20 ; Mk. XIX. 11, 15, 14, 13, 9, 12. The readings *prthumam* though doubted by Grierson, has been corroborated by Pu.

6. The word *kāryam* becomes *kaccam*. The suffix *tvā* of the gerund becomes *tunam*. The double letter *ññ* is substituted for *nya*, for *jña* or for *nya*. In the instrumental, ablative, genitive and locative singular of the word *rājan* and *rāci* is employed. In this word there is also another (set of forms as in) *raññā* as well as *rācinā*.

Notes : See Vr. X. 11, 13, 9, 12 ; Pu. XIX. 21, 10, 22 ; Mk. XIX. 6, 17, 18, 19.

7. In the Paisācika which is [called] 'Saurasena' *ś* the first of the three sibilants, is substituted for *ṣ* and *s*. The letter *l* alone is under all circumstances substituted for *r*, and *śka* is substituted for *kṣa* in words such as *kaukṣeyāka* and *rākṣasa*.

Notes : See Pu. XIX. 1, 3, 2, 5 ; Mk. XX. 1, 2, 3.

8. According to the opinion of the learned *adhunā* becomes *ahunī*. When *tip*, the termination of the third person singular follows, *pia* is substituted for *pibati* [so that we get *piāti*, not *pipati* for *pibati* he drinks]. *Kaḍa*, and *maḍa* are substituted for *krta* and *mṛta* respectively and men pronounce *gaḷā* as *gaḍa*.

Notes : See Pu. XX. 12, 10, 11 ; Mk. XX. 12, 5.

9. It is considered that [the changes relating to] *bhāriā* and *vyā* are as before. But in the word *atthi* (*asti*) the *tth* remains unchanged, [and does not become *śtha* as in Māgadhi]. In the conjugation of the root *sthā*, *nttha* is substituted for *ṭtha* (in Sauraseni *citṭhadi*), as in *ścinṭhadi*, while *sthitam* becomes *thiam*.

Notes : Cf. Pu. XX. 9. See Mk. XX.

10. In the case of abuse or the like, the termination of (the nominative) of a noun whose base is *a* is *ī*, as in *śiālī* (*śyālāh*), a brother-in-law). Elsewhere, such nominatives end

in *ī*, as in *pale maṇuṣṣe* (for *paraḥ maṇuṣyaḥ*). Also the accusative singular may optionally end in *ī*, as in *gāme*, or as in Kaikeya Paiśācika, *gāmam* (for *grāmam*).

Notes : See Pu. XX. 13, 14, 15 ; Mk. XX. 10, 12.

11. Those who are skilled in this matter say that Pāñcāla Paiśācika is distinguished by the inversion of *r* and *l*. In Gauda Paiśācika either *r* or *l* may be used for *r* or for *l*.

Notes : See Pu. XX. 19 ; Mk. XX. 14. Grierson seems to misunderstand *paryayatva* which means here inversion. See Pu. XX. 19.

12. When the language originates [in the country] of the Māgadhas, it is regarded as the Paiśācika called Māgadha. In the next place Paiśācika called Vṛācaḍa in which there is an admixture of Sanskrit words.

13. Another authority has recognized a Paiśācika, owing to a differentiation in regard to the letter *śa*. That, forsooth, is a *sūksma-bheda*, for it has but a minute point of difference, and there does not appear to be any possibility of differentiation, any more than of differentiating between the sweetness of molasses and of sugar.

14. Samkirṇa Paiśācika is in the first place divided into two kinds, viz, *śuddha* or pure and *aśuddha* or impure. Moreover, poets describe the *śuddha* variety, as being of two kinds ; viz, *Bhāṣā-śuddha* or that in which the language is pure, and *Pada-śuddha* in which the different quarters of a verse are each pure.

Notes : For a classification of literary Prakrits (*bhāṣā*) see Sarasvatikanṭhābharana II. 17 and Ratneśvara's comm. thereon. Ref. Grierson. AMSJV. vol. III. p. 12. pp. 138ff.

15. *Padaśuddha-samkirṇa* Paiśācika is described to be of two kinds. Moreover, one of these is considered to be *Ardha-śuddha* or half and half pure, while the other is declared to be *Catuspāda-viśuddha* or having each of the four quarters of a verse [independently] pure. This division is now explained as follows :

16. *Ardhaśuddha* is when one half [of a verse] is in one language and the other half is in another language. *Catuspādaśuddha* is when the four-quarters of a verse are in four different languages.

17. When languages enter into a verse [mixed together] like sesame and rice, uttered in varied ways, that is called *Aśuddha-saṃkirṇa Paisācika*, as in the following verse of my own composition :

18. *Kamalākāma-saṃlola-kāmakalākulakomalālikāḥ /*
Kalikāla-kāla-kalilaṃ muñcatāmu moha-kallolaṃ //

(Tr. O you, who longest for the love of Lakṣmi and whose hairs are out of order due to love-sport, leave you the turmoil of delusion caused by the black confusion of the Kali Age).

The above is Sanskrit polluted by Pāñcāla Paisācika. There are altogether fifty-five languages.

The following is an example of the blending of mixed Śaurāsenī and Sanskrit. It is taken from the *Mālatīmādhava* (VI. 10).

19. *Saralē sāhasa-rāgaṃ pariharaṃ bhoru muñca saṃrambhaṃ /*
Virasaṃ virahāyāsaṃ sodhuṃ tava cittam asahaṃ me //

(Tr. O simple maid of beautiful feature, give up this desperate attempt; [for know thee that] my heart is unable to look indifferently to this thy galling pangs of separation).

Notes : The couplet taken from *Mālatīmādhava*, occurs in Act VI. 10. (ref. Grierson). Grierson's reading *Harasamkara* is due to a *lacuna* in the ms.

20. *Bhāveṇa virahasihīṇo maṇṣu saṇe phudīa-paḍiesu /*
Kaṇthe kevalasūtram virahinyāḥ kālāpāsa iva //

(Tr. The jewels [in her necklace] having burst asunder due to the heat of the fire of separation, and having dropped

in the bed, the string [holding them together] has become, as it were, the noose of Death in the neck of the separated lady).

Note : This couplet seems to have been restored to its original form with the help of the new ms,

Or, again, another verse by an author not named.

21. *Jayati janātābhivāñchita-phalapradah kalpā-pādapo giriśah /
Jadā madam āruhanṭi giritaṇṇā paṇāṭkappalā /*

[Tr. Victory to Giriśa (Śiva) who is a wishing-tree giving desired fruits to the multitude of men. Victory to Pārvati, the daughter of the Himālaya, who ascends upon the dead (Śiva), but who is a wishing tree to him who bends low before her].

Notes : The first half of the couplet is taken from the *Sarasvatī-kanṭhābharṇa*, II. 9 (Ref. Grierson).

So, as we see from the above examples, it is to be understood that all other languages may be similarly mixed together.

Here ends the third Posy (*wrongly* Branch) consisting of fifteen (?) flowers in [the third branch of] the Wishing tree of Prakrit.

Here is completed by Śrī-Rāma Tarkavāgiśa, Bhaṭṭācārya the fruitful Wishing-tree [of Prakrit], having three branches carrying three hundred and fiftyseven [flowers].

APPENDIX I.

पुरुषोत्तमकृतं

प्राकृतानुशासनम्

[The ms. begins from the middle of the Chapter III. It has been emended in several places which have been marked with asterisks. For the original readings and other informations see the Notes after each Chapter]

[र्वस्य डः] सम्मर्दादौ ॥१॥

त्य-थ्ययोश् चछौ ॥२॥

*घस्य जोऽपदादौ ॥३॥

ध्य-ह्ययोर् झः ॥४॥

*ध-ग्धयोर् बहुलं ढः ॥५॥

ष्क-स्क-क्षां खः ॥६॥

*अध्यादिषु च्छः ॥७॥

क्षण-वृक्ष-घक्षसां वा ॥८॥

प्रक्षरितादौ झः ॥९॥

प्सस्य म्हः ॥१०॥

इन-ण्ण-स्न-क्षण-ह्वानां ण्हः ॥११॥

ष्पस्पयोः फः ॥१२॥

वाप्पेऽश्रुणि प्सस्यः हः ॥१३॥

*श्र-त्स-प्सां च्छः ॥१४॥

न्मस्य मः ॥१५॥

म्नस्य णः ॥१६॥

क्मस्य पः ॥१७॥

आत्मनि त्सस्य वा ॥१८॥

शेषादेशयोर् द्वित्वम् अनादौ ॥१९॥

वर्गाणां द्वितीय-चतुर्थयोः शेषादेशयोर्-

ऊर्ध्वं प्रथमनृतीयौ ॥२०॥

नीड-स्रोत-प्रेमर्जु-यौवन-तैल-त्रैलोक्यादेर्

द्वित्वम् अनादौ यथादृष्टि ॥२१॥

सेवादिषु वा ॥२२॥

समासे च वा द्वित्वम् ॥२३॥

वक्रादिष्वनुस्वारः ॥२४॥

मांसादिषु बिन्दुलुग् वा ॥२५॥

संस्कृत-संस्कारादौ नित्यम् ॥२६॥

क्लिष्ट-म्लिष्ट-म्लिष्ट-क्रिया-रत्नशाङ्गादेर् युक्तस्य

विश्लेषः परस्वरवत्ता च पूर्वस्य ॥२७॥

श्रो-स्त्री-ही-कृान्त-क्लेश-म्लानादा-

विदन्तता ॥२८॥

*ह-र्णयोश्च ॥२९॥

क्षमा-श्लाघादेर् अदन्तता ॥३०॥

स्नेहादौ वा ॥३१॥

उ पञ्च-तन्व्यादिषु ॥३२॥

पुरुषोत्तमस्य प्राकृतानुशासने तृतीयोऽध्यायः ॥

Notes : (3) Vr. lacks [such a rule]. (4) ms. ध्यचयोर्क. Emendations except where mentioned otherwise, have been adopted from Nitti's text. (5) ms. धंशयोर्वहुलम्. (6) The same as Vr. III. 29, (7) ms. अचादिषु. The same as Vr. III. 30. (9) Vr. lacks. (14) ms. यसे प्साम्. The same as Vr. III. 40. (19) The same as Vr. III. 50. (27) ms. शारङ्गादि° for शारङ्गादि°. (29) ms. हर्णयोश्च.

[चतुर्थोऽध्यायः—सन्ध्यादिविधिः]

सन्ध्याद्-अवाम् अज्जोपो विशेषश्च बहुलम् ॥१॥	पुंस्त्रीवयोर् नयनादिः ॥१९॥
अनुस्वारस्य वा सन्धिः ॥२॥	स्त्रियाम् उष्मेमनिचौ ॥२०॥
अपेर् विः पदान्ते ॥३॥	पृष्ठाक्षि-प्रश्न-सन्धयोर् वा ॥२१॥
अनुस्वारात् पिः ॥४॥	अवापयोर् उपसर्गयोर् ओत्वं वा ॥२२॥
त्तिर् इतेः ॥५॥	क्वस् तूणं-तूणौ ॥२३॥ त्वार्थे तुमुन् ॥२४॥
बिन्दुलोपश् चाऽत्र वा ॥६॥	ल्यपश् चेअ ॥२५॥
आह-इह-उतां ह्रस्वश्च ॥७॥	क्तवतोस् तवन्तः ॥२६॥
इवार्ये च ॥८॥	शीलार्थे वृण इरः ॥२७॥
च्चिप-च्चेययोश्च ॥९॥	त्तण-दा-त्तास् त्व-तलोः ॥२८॥
समासे पूर्वनिपाताऽनियमः ॥१०॥	आल-इल्ल-उल्ल-आल्ल-वन्त-इत्ता-मतुपो
निषिद्धोऽपि पद्यीसमासः ॥११॥	यथादृष्टि ॥२९॥
अन्त्यस्य हलो लुक् ॥१२॥	आल्वन्ताद् इणि च स्त्रियाम् ॥३०॥
स्त्रियाम् आह अ-तद्धिङ-विद्युतोः ॥१३॥	मयटो वा मइअः ॥३१॥
रेफस्य रा ॥१४॥	स्वार्थे को वा ॥३२॥
शरत्-प्रावृषयोर् द-सौ ॥१५॥	भस्मादयः शब्दान्तरैः ॥३३॥
दिशः सा ॥१६॥	द्वंष्टादिषु दाढादयो बहुलम् ॥३४॥
हरिद्रादेष् टा-टिपौ बहुलम् ॥१७॥	कुङ्कुमादयो शब्दसमाः ॥३५॥
प्रावृट्-शरन्-नसान्ताः पुंसि	थेरादयो देश्याः ॥३६॥
प्रेम-शिरो-नमो-वर्जम् ॥१८॥	हिण्ठं व्रीडित-भीतयोः ॥३७॥

पुरुषोत्तमस्य प्राकृतानुशासने सन्ध्यादिविधिश् चतुर्थोऽध्यायः ॥

- Notes : (3-4) Vr. lacks. (6-9) Vr. lacks: (10) Vr. lacks, (11) Vr. lacks, It means that the samāsas forbidden under Pāṇini, II. 2. 82ff. may be allowed in Pkt. (18) ms. ०नसन्ताः for ०नसान्ताः. (19) Vr. lacks. (20) Vr. lacks. (21) ms. प्रष्टाचि प्रश्नसत्ययो. (24) ms. तुसुंनम् for तुमुन्. Vr. lacks. (27) ms. दण for दन. (30-32) Vr. lacks. (33) ms. भस्मा० for भस्मा०, Vr. lacks. (35-37) Vr. lacks.

[पञ्चमोऽध्यायः—सुब्-विधिः]

द्वित्वेऽपि बहुवचनम् ॥१॥

चतुर्थ्याः पठो तादर्थ्ये ॥२॥

बिन्दुर् अमः ॥३॥

हिं भिसः ॥४॥

डसेर् दो-दु-ह्यः प्रकृतेर् दीर्घश्च ॥५॥

सुपः सुः ॥६॥

तृतीयाद्यन्तस्य बहुलम् अन्तेऽनुस्वारः ॥७॥

अदन्ताद् विसर्गलुग् ओत्वं च ॥८॥

भिसो हिं जस्-शसोर् इं च लघुवत् ॥९॥

जसो डा ॥१०॥

शसो डे ॥११॥

डेण टः ॥१२॥

*डसेर् द्वौ (आ) च ॥१३॥

डसः स्स डेर ए-म्मी ॥१४॥

डि-सुपोर् एत् ॥१५॥

इद्-उद्भ्याम् सु-जसोर् लुग्

दीर्घश्च इदुतोः ॥१६॥

ओ-वो-णो च जशः ॥१७॥

ओ-वोर् अत्वं च इ-दुतोः ॥१८॥

शसो णो ॥१९॥

टा णा ॥२०॥

डसो णो-स्सौ ॥२१॥

डेर म्मि ॥२२॥

डि-सुपोर् दीर्घः ॥२३॥

ऋत आरः सुपि ॥२४॥

*पितृ-जामातृ-भ्रातृणाम् अरः ॥२५॥

ऋत आरः पित्रादेर् अरश्च सोर् आ ॥२६॥

ऋत उच् च जस्-शप्-टाडस्सु ॥२७॥

यूनो जुआणः ॥२८॥

शुनः सुणहः ॥२९॥

पथः पडो ॥३०॥

धात्म-ब्रह्म-सूधाध्वनां सु-जस्-शस्-टा-डस्सु

वा न-लोपः ॥३१॥

अप्पाऽत्ताऽत्ताणो धात्मानः ॥३२॥

राज्ञः स्वमोर् अन्त्यलुग् वा ॥३३॥

रण्णा राइणा च टान्तस्य ॥३४॥

रण्णो राइणो च डसन्तस्य ॥३५॥

ह्रीवे स्वमोर् बिन्दुः ॥३६॥

जस्-शसोर् इं-च दीर्घश्चात्र ॥३७॥

स्त्रियां ह्रस्वोऽमि ॥३८॥

जस्-शसोर् ओद्-उतौ ॥३९॥

जसो लोपश्च ॥४०॥

टा-डि-डसाम् एद्-इतौ ॥४१॥

अद्-आतौ च ॥४२॥

*इद्-उतोर् दीर्घः सुपि लुकि च ॥४३॥

मातृ माता ॥४४॥

सम्बुदेर् लुकि न विकृतिः ॥४५॥

राज्ञो बिन्दुर् वा ॥४६॥

स्त्रियां ह्रस्वः ॥४७॥

आत एत् ॥४८॥

सर्वनाम्नो जसो डे ॥४९॥

डसेस् तो दोऽनिदमादेः ॥५०॥

*डेः स्सिं-म्मि-त्थाः ॥५१॥

किं-यत्-तद्-इदम्-एतद्भ्यो

डिणा वा टः ॥५२॥

डेसिम् आमः ॥५३॥

इदम् एलिं वामा सह ॥५४॥

किं यत्-तदा डेर हिं च ॥५५॥

इआ आहे काले च दार्थे ॥५६॥

डस आस वा ५७॥

किमः कः सुपि ॥५८॥

तदः पुंसि सो स्त्रियां सा ॥५९॥

*इति-इसामन्तस्य तो-से-सि च

पुंस्त्रीवयोः ॥६०॥

से स्त्रियां च ॥६१॥

किं-यत्-तदां टा-डस्-डिष्ठ की जी ती

च स्त्रियाम् ॥६२॥

डसः स्ता स्ते ह्रस्वश्च ॥६३॥

इदम् इमः ॥६४॥

स्तिं स्तयोर् अत्वं च ॥६५॥

न डेः त्यः ॥६६॥

*छीवे स्वमोर् इदम्-इणम्-इणमो च ॥६७॥

इमि इमा च स्त्रियाम् ॥६८॥

एतद् एदा ॥६९॥

डसेस्-तो दलोपश्च ॥७०॥

त्ये च ॥७१॥

एतद्: छना सह पुंसि ॥७२॥

युष्मद्: तं तुमं च छना ॥७३॥

तुष्मे तुम्हे च जसा ॥७४॥

*अस्मदोऽप्यहं अहमंमि हंमि च

चतुष्कं छना ॥७५॥

द्वेः छपि दो ॥७६॥

*त्रेस् तिः ॥७७॥

चतुरश् चउः ॥७८॥

द्वेर् दो-दुवे-दोणि-वेणि

जस्-शस्-भ्याम् ॥७९॥

त्रेस्-तिणिः ॥८०॥

चतुरश्-चत्तारो चत्तारि ॥८१॥

*तेषां दोणं तिणं चउणम् आमा ॥८२॥

पञ्चादेर् लृग् जस्-शसोः ॥८३॥

मिसि-छपोऽ स्त्रियाम् ॥८४॥

पट्-शब्दस्य छपि छअ आदेशः ॥८५॥

भ्यसि च्छा ॥८६॥

स्त्रियां मिसि छपोश्च ॥८७॥

पुरुषोत्तमस्य प्राकृतानुशासने छय्-विषयः पञ्चमोऽध्यायः ।

Notes : (9) ms. जश् शसीरिश्च लघुवत् Nitti's emendation मिसि हिं भ्यस्शसीर् एष seems to be unnecessary. The sūtra probably relates to the nom. and acc. plural termination -ई in the neuter gender. (13) ms. डसेर्हा च (25) ms. *जमाट् (26) ms. पिवादेर्य सीरा. (28-30) Vr. lacks. (31) The sense of this sūtra is that the final -n of the words enumerated may be optionally dropped. Hence we may have forms like *Bamhano*, *muddhano* as well as *Bamhassa*, *muddhassa*. (40) Vr. lacks. (42) The sūtra probably was originally as follows नातोऽदातो च. See Vr. V. 23. (43) ms. छपि लुक् च for छपि लुकि च. The sūtra means that the final vowels of words ending in *i* and *u* will be lengthened when the terminations meet *lopa*. (51) ms. रिस्मिन्त्यः for रिस्मित्याः, (59) ms. पुंसोस्त्रियाम् for पुंसि सो स्त्रियाम्. (60) ms. तोसेसिज् for तोसेसिज्, (65) ms. स्तिसयोर् for स्तिसिस्सयोर्. (67) ms. सिणम् इणमो for इण. इणमो. (75) ms. अवादोऽप्यहम् अह-अमि, (77) ms, वस्तिः. (82) ms. चउणं मामा for चउणं आमा.

[षष्ठोऽध्यायः—तिङ्विधिः]

धातूनाम् उभयपदित्वं हलन्तानां

चाऽदन्तता ॥१॥

त-तिपोर् इत् ॥२॥

न्ति झि-झयोः ॥३॥

*सिप्-थासोः सिः ॥४॥

*त्य-ध्वमोः त्या-हौ ॥५॥

एकाचः हो इत्येके ॥६॥

इण्-मिपोर् मिः ॥७॥

मस्-महिङोर् मो-मु-माः ॥८॥

*त-झ-थासेटा ए-न्ते-से चाऽदन्ताल् लोपे ॥९॥

एत्वम् इ-न्ति-सि-हेषु विभाषा ॥१०॥

आत्वं मौ ॥११॥

आत्वम् इत्वं च मो-मु-मेषु ॥१२॥

धातोर् भविष्यति हिः ॥१३॥

*स्सश्च शाकल्यस्य ॥१४॥

ह्रा स्सा चोत्तमे ॥१५॥

मिना स्सं च ॥१६॥

त्या च मो-मु-मैः ॥१७॥

*ध्रू-वचि-गमि-रुदि-इशि-मुचि-

भुजि-भिदां ॥१८॥

मिना लोच्छम् आद्यश्च ॥१९॥

*दा-कृजोर् दाहं काहं च ॥२०॥

अत एत्वम् इत्वं च ॥२१॥

विध्यादाव् एकस्मिन् दु-सु-मु ॥२२॥

न्तु-ह-मो बहुषु ॥२३॥

एक् च सोर् अदन्तात् ॥२४॥

हिर एकाचः ॥२५॥

प्रथम-मध्यमयोर् अदन्तस्य एत्वं वा ॥२६॥

आदेताव् उत्तमे ॥२७॥

वर्त्तमान भविष्यद्-विध्यादिषु बहुलम्

एकारस् त-तिपोर् ज-जा ॥२८॥

एद् अतः ॥२९॥

भूते त-तिपोर् ईशः ॥३०॥

आस्यहेसिर् आसीदर्थे ॥३१॥

लृङ् शतृवत् ॥३२॥

यक इअ-जौ ॥३३॥

इअ-इजयोर् आत्वं मो-मु-मेषु ॥३४॥

मौ वा ॥३५॥

*न्त-मानौ शतृ-शानचौ ॥३६॥

ई च स्त्रियाम् ॥३७॥ *एत्वं चाऽन्ते ॥३८॥

णिच आवावे ॥३९॥

अदन्ताद् एच् चादिवृद्धिश्च बहुलम् ॥४०॥

क्त-यकोर् आवि ॥४१॥

णि-लुक् चादेः परतो वृद्धिश्च ॥४२॥

निष्ठायाम् अदन्तस्येत् ॥४३॥

एतच्च क्ता-तु-तव्येषु ॥४४॥

पुरुषोत्तमस्य प्राकृतानुशासने महाराष्ट्रां तिङ्विधिः षष्ठोऽध्यायः ।

Notes : (4) ms. सिप्यसोः. (5) ms. योही for थाही. (9) ms. not clear for *तादहोपे. (Nitti) and our *ताल्लोपे. (14) ms. शाकल्यस्य (स not clear) (18) ms. वति for वचि, and भियां for भिदां. (20) ms. दाह for दाहं. (24) ms. लुक् च x x x x तात्. (21) ms. om. *ध्यादि in दिध्यादिषु. (29) This sūtra probably means that the roots ending in *a* change this vowel to *e* before the terminations mentioned in 28 above. (35) Tr. One may optionally have *a* before *mi*. See Nitti. (36) ms. नमाननौ for नमाणी. (38) ms. एत्वम्.

[सप्तमोऽध्यायः—धात्वादेशः]

भवतेर् ह्यो-हुवौ ॥१॥

त्ते हूः ॥२॥

अस्तेर् अच्छ ॥३॥

इ-सि-मि-मो-मैः सह अत्यि-सि-म्हि-म्हे-

म्हाश्च ॥४॥

कृजः कर-कृणौ ॥५॥

क्ता-तु-तव्य-भूत-भविष्यत्सु का ॥६॥

निष्ठायां कः ॥७॥

*ग्रहेर् गेण्ह-हिण्णौ ॥८॥

क्तादौ घेत्तु ॥९॥

*क्ता-निष्ठयोर गहिश् च ॥१०॥

वेष्टेर् वेढः समुद्भूयां वेळुः ॥११॥

दाजो दे विञ्चादिवर्तमानयोः ॥१२॥

*चिजश् चिणः उदश् चे च ॥१३॥

*फ्रीडः क्रिणः वेः क्के च ॥१४॥

*लुङो लुणः उत्-पूर्वाल् लूरः ॥१५॥

मियो भा-विहौ ॥१६॥

*दृशेः पेच्छ-पुल-णिअ-णिअच्छ-जोवाः ॥१७॥

ण्यर्थे दंस ॥१८॥

वृपादीनाम् ऋतोऽरिः ॥१९॥

अन्तेऽरः ॥२०॥

रुसादेर् आदिदीर्घः ॥२१॥

तिष्ठतेप् ठा-ठाऔ ॥२२॥

नयतेर् णे ॥२३॥

लातेर् ले ॥२४॥

एवं ध्यायतेर् ज्ञा-ज्ञायौ ॥२५॥

शृणोत्यादेः सुणादयः ॥२६॥

भाव-कर्मणोः शृणोत्यादेर् यका सह

सुत्रादयो वा ॥२७॥

*दहेर् हज्जः ॥२८॥

गम्-रम्-भणादेर् अन्त्यद्वित्वम् ॥२९॥

एवं दुह-लिह-वह्वां दुब्भ-लिब्भ-वब्भाः ॥३०॥

क्ता-तु-तव्येषु भुजादेर् भोदादयः ॥३१॥

निष्ठान्ता दिण्णादयः ॥३२॥

पुरुषोत्तमस्य प्राकृतसूत्रे महाराष्ट्री-धातुपरिणामः सप्तमोऽध्यायः समाप्तः ।

Notes : (3) Vr. lacks. (8) ms. हिन्दौ, em. is mine. (10) Vr. lacks.
 (2) Vr. lacks. (13) ms. चे चः for चे च. (14) ms. वेः क्के. (15) ms.
 लुङो ल × × × पूर्वाल् लूरः. (17) ms. °जोवा for जोवाः. (18) Vr. lacks but
 cf. IV. 5. (23) Vr. lacks. (24) Vr. lacks. (28) ms. दहेर् हज्जः. The
 em. is mine. The Nepali scribe seems to have read *u* for *ḍa*, and
 deaspirated *jḥha*. Vr. lacks. (30) Vr. lacks.

[अष्टमोऽध्यायः—निपाताः]

निपाताः ॥१॥

चिअ च्चेअ अवधारणार्थौ ॥२॥

हु खु खलु-शब्दार्थौ ॥३॥

दे जे रे जि वि व पादपूरणे ॥४॥

ण निपेये ॥५॥ णवर केवलार्थौ ॥६॥

*आनन्तर्ये णवरि ॥७॥

पिव-मिव-विव-व-व्वम्-अ-कारा इवार्थौ ॥८॥

व-वा विकल्पाथौ ॥९॥

पुण पुणो उण च पुनरर्थौ ॥१०॥

हं ह्यो आमन्त्रणे ॥११॥

शेषं संस्कृतात् ॥१२॥

अष्टमोऽध्यायः ॥ इति पुरुषोत्तम-कृतौ प्राकृतानुशासनसूत्रे महाराष्ट्रीभाषा समाप्ता ॥

Notes : (5) Vr. lacks, but the sūtra is superfluous. (7) ms. आणन्तर्येः
 (9) Vr. lacks, but the sūtra is superfluous. (11) Vr. lacks.

[नवमोऽध्यायः—शौरसेनी]

अथ शौरसेनी ॥१॥

संस्कृतानुगमाद् बहुलम् ॥२॥

शेषे महाराष्ट्री ॥३॥

स्वादौ(?) ॥४॥

नाङ्गारादाव् इङ्गालादयः ॥५॥

ईदृशादौ ॥६॥

तथा भावकर्मणोः शृणोत्यादेर् न सुवादयः ॥७॥

*तथा भुजादेस् तन्तव्ययोर्न भोदादयः प्रायः ॥८॥

*अयुजाम् अनादौ तथपकां दधवभा बहुलम्-
अपताका-व्यापृत-गमितेषु ॥९॥

थस्य घः ॥१०॥

पस्य वः ॥११॥

फस्य भः ॥१२॥

भरते तो घः ॥१३॥

द-घ-व-याः प्रकृत्या ॥१४॥

दधाव् अल्पष्टम् उच्चार्यौ ॥१५॥

अदितौ च यवत् ॥१६॥

ककारः प्रकृत्याऽसदुनिकादेः ॥१७॥

*ण्य ञ-न्यानां णो वा ॥१८॥

ज्ञस्य णश्च ॥१९॥

आर्यादौ न र्स्य उजः ॥२०॥

क्षेत्रादिषु क्षस्य खः ॥२१॥

दश-चतुर्दशयोः शस्य हो वा ॥२२॥

न नाम्नि हः ॥२३॥

अश्रुणि चाप्पस्य वप्फ-वाहौ ॥२४॥

*अपूर्वस्याऽवरुवं वा ॥२५॥

इदानीं दाणि पदान्ते . २६॥

इत्थी स्त्रियाः ॥२७॥

एवस्य य्येव ॥२८॥

इवस्य विअः ॥२९॥

आश्चर्यस्याच्छरीअं ॥३०॥

*शत्रुणादिषु सत्तुहादयः ॥३१॥

तावक-मामकादेः ॥३२॥

मान्निचिदादयः ॥३३॥

भागधेयं पुंसि च ॥३४॥

गोणः क्लीवे च ॥३५॥

सन्धिः संस्कृतबहुलम् ॥३६॥

पुनरप्यार्थे पुणवि पुणोवि ॥३७॥

त्तवा-ल्यपोर् इअः ॥३८॥

कृत्वा-गत्वा कदुअ-गदुऔ ॥३९॥

त्व-तलोर्-दात्तणौ ॥४०॥

णिच आव-आवे ॥४१॥

*डसेर् दो दीर्घश्-चात् क्वचित् ॥४२॥

*कारणान्तडसेर् आत् ॥४३॥

ह्रिन्तो ऋसः ॥४४॥

अदन्ताच् छसो आण आणं च ॥४५॥

*डेर् एत् ॥४६॥

*ह्रदुदन्ताद् ओ णो च जश्चासोरेक-

दीर्घश्च ॥४७॥

स्त्रियां जश्-शसोर् ओत् ॥४८॥

टा-डस्-डिप् एत् ॥४९॥

सर्वनाम्नश्च ॥५०॥

किं-यत्-तद्भयो डेर्-हि-सि-त्थाः ॥५१॥

*पुंसि टा-डसांश्च वृक्षवत् ॥५२॥

पञ्च्यन्तस्य तद् अस्त्रियां से च ॥५३॥

पदस्य ॥५४॥

इदमः साव् अर्थ ॥५५॥

अमि णं च ॥५६॥

इमाणम् अमि ॥५७॥

अस्मिन् इमस्मिन् च डौ ॥५८॥

स्त्रियाम् इयं सौ ॥५९॥

क्लीवे स्वमोर् इदं इमं च ॥६०॥

एतद् एदाणं अमि ॥६१॥

युष्मत् स्वमोस् तुमं ॥६२॥

डौ तद् तप् ॥६३॥

अस्मदोऽहं हं सौ ॥६४॥

शेषं तु महाराष्ट्रीलक्षणादित्युक्तमेव ॥६४क॥

इति पुरुषोत्तमकृतौ प्राकृतानुशासने शौरसेन्यां सुवन्तपरिच्छेदः ।

धातोः परस्मैपदं प्रायः ॥६५॥
 तिप्-झि-सिप्-थ-मिप्-मसां दि-न्ति-सि-
 ध-मि-म्हाः ॥६६॥
 हि-हिस्सा भविष्यति ॥६७॥
 इकारे अत इह वा ॥६८॥
 स्सल्यात्वं मिपि ॥६९॥
 संयोगे मिपो बिन्दुश्च ॥७०॥
 विध्यादौ तिप्-झि-सिपां दु-न्तु-छ ॥७१॥
 सिपो द्विश्च ॥७२॥
 लुक् चादन्तात् ॥७३॥
 धातोस् तिबादाव् एद् आतौ बहुलम् ॥७४॥
 यक इअः ॥७५॥
 इअ-इञौ च ॥७६॥
 अतस् त-व्य-भविष्यत्स्व इत् ॥७७॥
 भवतेर् भो भवौ बहुलम् ॥७८॥

दाजो देः ॥७९॥
 भविष्यति दहः ॥८०॥
 तुं-तव्ययोर् दा ॥८१॥
 त्वायां दः ॥८२॥ यकि दीः ॥८३॥
 कृजः करः ॥८४॥
 तुं-तव्ययोः काः ॥८५॥
 तिष्ठतेश्चिद्दुः ॥८६॥
 उत्तिष्ठतेस्त्यः ॥८७॥
 ग्रहेर्गणहः ॥८८॥
 यका सह गेज्झ-वेप्पो वा ॥८९॥
 शकेः सकसकणौ ॥९०॥
 एवं ब्रू-वच्योर् वुच्चः ॥९१॥
 शृणोत्यादेः छणादयः ॥९२॥
 शेषं प्रयोगतः ॥९३॥

इति पुरुषोत्तमकृतौ प्राकृतानुशासने शौरसेनीसूत्रं समाप्तम् ।

Notes : (4) This sūtra is obscure It seems that this has been misplaced and should go before 42 below. (8) ms. भौटादयः, (9) ms. तयपफवभा० and ०गर्वितेषु. The de-aspiration observed in case of VII. 24 occurs here too in the reading गर्वितेषु (*vice* गर्वितेषु). (18) अञ् should be emended to च as suggested by Nitti. (25) The form *avarūvam* gives rise to New Bengali pseudo-Skt. *aparūpa*. (31) ms. सत्तुद् for सत्तुद्. (43) ms. कारणान्तं डसिरात्. (45) ms. अदन्ताच्छस, हाणहाणच्च. The em. is mine. Here is undue aspiration in case of पाण पाणच्च. (46) ms. डेत्त. (47) ms. कादुदन्ताद् श्रीणो. (52) ms. पुंसि टाडसोसु.

[दशमोऽध्यायः—प्राच्या]

अथ प्राच्या ॥१॥
 भवतः सौ भवं ॥२॥
 भवत्या भोदी ॥३॥
 दुहितरि धीदा ॥४॥
 *हीनसम्बुद्धाव् आत् ॥५॥
 इणं वेदमर्थे ॥६॥
 *वक्त्रे बहुलम् ॥७॥

अवहतोऽप्रकृते ॥८॥
 *होत्थमाणो भविष्यति ॥९॥
 एवार्थे प्येव-चिअ-चेआः ॥१०॥
 आरे सम्बुद्धवपेक्षयोः ॥११॥
 *अविद अविद निर्वेदे ॥१२॥
 *लोकोक्तयो बहुलम् ॥१३॥
 शेषे शौरसेनी ॥१४॥

इति पुरुषोत्तमकृतौ प्राकृतानुशासने प्राच्या-नाम-भाषासूत्रं समाप्तम् ।

Notes : (5) ms. हीनसम्बुद्धावरे. (7) ms. वक्त्रे बहुलम्. The em. is mine. The scribe has evidently this read the Bengali ड (*ḍ*) as ङ (*ṅ*). (9) ms. होक्खमाणो. The त्य of the ms. very often is written as ख. (12) ms. अवेद. (13) ms. लोकोक्तयो बहुलम्.

[पकादशोऽध्यायः—आवन्ती]

अथावन्ती महाराष्ट्रीशौरसेन्योरैक्यम् ॥१॥

*द्वे रेफलोपो वा ॥२॥

*त-कारो बहुलं स्वरशेषः ॥३॥

*त-तिपोरज्जजा भवति भविता ?

भविष्यतीति चार्थं ॥४॥

धातुतिङोर् मध्ये च ॥५॥

शृणोत्यादेर्यका सह सुच्चादयः ॥६॥

भविष्यत्काले शृणोत्यादेर्मिपा सोच्छ-

मादयश्च ॥७॥

भुवो ह्यो ह्यो ॥८॥

विशेषतोऽनन्तरं वक्ष्यते तद्यथा ॥९॥

*तव-ममयोस् तुहु महु च ॥१०॥

इति पुरुषोत्तमस्य प्राकृतानुशा[सने] आवन्तीभाषासूत्रं समाप्तम् ।

Notes : (१) ms. द्वेरेफलोपो ; see RT. II. 2, 6. (३) ms. इकारो (n. त् कारो). ms. तितिपोर and भवत्ता भविष्यति तिचार्थं (10) ms. तुहु for तुह ;

[द्वादशोऽध्यायः—मागधी]

अथ मागधी शौरसेनीतः प्रायः ॥१॥

सर्वत्र सपोः शः ॥२॥

पः प्रकृत्या कचित् ॥३॥

रो लः ॥४॥

ज-झयोर् र्यङ्हौ ॥५॥

क्वस्य इकः ॥६॥

न क्वोः ॥७॥

क्षस्य संयोगवैपरीत्यञ्च ॥८॥

त्थद्वयोः इतण्टौ ॥९॥

त्तद्वयोः कचित् ॥१०॥

च्छस्य श्रः ॥११॥

*धस्य हः कचित् ॥१२॥

चुः स्पष्टतालव्यः ॥१३॥

निषेधबाहुल्यञ्च ॥१४॥

क्तवो दाणिश्च ॥१५॥

क्वचिद् इत् ॥१६॥

कनि दीर्घः ॥१७॥

उद् अवापयोः ॥१८॥

अधुनार्थेऽहुणि ॥१९॥

वसतौ वसधी ॥२०॥

पुरुषे पुलिशः ॥२१॥

कोष्णादीनां कोशिणादयः ॥२२॥

ही विस्मयोपहासकुशलेषु ॥२३॥

लेले अले चाक्षेपसम्भाषणयोः ॥२४॥

अदन्तसोर् इदेतौ पुंसि ॥२५॥

लुक् च च्छन्दोवशात् ॥२६॥

*डसो हत्वं वा दीर्घश्चातः ॥२७॥

पक्षे डसः स्स ण च ॥२८॥

सम्बुद्धेर् एदोतौ ॥२९॥

आद् वाक्षेपे ॥३०॥

अहमर्थे हके ह्ये हुं च ॥३१॥

युष्मानित्यर्थे तुम्हं च ॥३२॥

तिष्ठतेश् चिट्ठः ॥३३॥

*वृपेर् वश्शश्च ॥३४॥

लटि भुवो हुवश्च ॥३५॥

कृतेः कप्पः ॥३६॥

कृ-मृ-गमां क-म-गाः क्तस्य डत्वञ्च वा ॥३७॥

*रोचतेर्ल [च] लोपश्च ॥३८॥

श्रीपुरुषोत्तमदेवस्य प्राकृतसूत्रे मागधीभाषा समाप्ता ।

Notes : (12) ms. धस्य ल कचित्. Here *la* is evidently a wrong reading for *ha*, hence I make the emendation. (27) ms. डसे हेलवादीर्घयातः. The emendation is mine, (29) ms. सङ्घुदेर्. This is also a case of de-aspiration in the ms. (34) ms. हचेर्वश्शं च. (38) ms. रोचते लोपथ. The em. is mine,

[त्रयोदशोऽध्यायः—शाकारी]

अथ शाकारी विभाषाविशेषो मागध्याः ॥१॥

क-ब्राहुल्यम् ॥९॥

दुष्प्रेक्ष-सदृक्षयोः क्षस्य ऋतो वा ॥२॥

लोपागमविकारश्च वर्णानां बहुलम् ॥१०॥

ष्टः ष्टः ॥३॥

व्यत्ययश्च छप्-तिङ् स्वराणाम् ॥११॥

*बिष्टस्य [ट्ठः] ॥४॥

स्वादेर् लुक् च ॥१२॥

त्यः प्रकृत्या च ॥५॥

संयोगे गुरुत्वं वा ॥१३॥

इयाले शिआलः ॥६॥

अपार्थम् अक्रमं व्यर्थं पुनरुक्तं हतोपमम् ।

हृदयस्य हितकञ्च ॥७॥

न्यायकार्यादिबालञ्च शकारवचनं भवेत् ॥१४॥

इवस्य व्वश्च ॥८॥

*य्-चभिश् शकारभाषायाम् ॥१५॥

इति पुरुषोत्तमदेवकृतौ प्राकृतानुशासने शाकारीभाषा-सूत्रं समाप्तम् ।

Notes : (4) ms. बिष्टस्य × The emendation is mine. (10) Nitti's em. does not seem to be indispensable. (15) ms. यच्चैहि. The em. is mine. The meaning is that a *y* is to be pronounced with letters of the *ca* group.

[चतुर्दशोऽध्यायः—चाण्डाली]

अथ चाण्डाली मागधीविकृतिः ॥१॥

वः स्पर्शोपश्च ॥६॥

अतः सोर् ओद्वृत्तौ ॥२॥

*इवस्य व्वश्च ॥७॥

डसः शः ॥३॥ स्मिश्च डेः ॥४॥

क्ता इयः ॥८॥

ट्ठः प्रकृत्या वा ॥५॥

*ग्राम्योक्तयो बहुलम् ॥९॥

पुरुषोत्तमदेवस्य प्राकृतानुशासने चाण्डालीभाषासूत्रं समाप्तम् ।

Notes : (7) ms. इवस्य व्वश्च. The em. is mine. (9) ms. ग्राम्योक्तयोर्बहुलम्.

[पञ्चदशोऽध्यायः—शाबरी]

शाबरी च मागधीविशेषश्च चः प्रकृत्या ॥१॥

सोर्लक् च ॥५॥

पेक्खल्यश्च ॥२॥ अहमर्थं हके ह'च ॥३॥

*का सम्बुद्धौ नित्यम् अगौरवे ॥६॥

*एदितो सौ च ॥४॥

प्रायो देशीतः ॥७॥

इति पुरुषोत्तमकृतौ प्राकृतानुशासने शाबरीभाषासूत्रं समाप्तम् ।

Notes : (4) ms. डेसिटि. (6) ms. का सम्बुद्धौ नित्यम्.

[पौडशोऽध्यायः—टाक्की]

अथ टक्केशीया विभाषा संस्कृतशौरसेन्योः ॥१॥ *त्वमहंसमार्थेषु तुहुं हम् (हम्) ॥७॥
 उद् बहुलम् ॥२॥ एं च टान्तस्य ॥३॥ यथा-तथोर् जिघ्र-तिघौ ॥८॥
 *भ्यसो हं हुं च ॥४॥ शेषं प्रयोगात् ॥९॥
 आसो वा ॥५॥ *हरिश्चन्द्रस्त्विमां टक्कभाषामपभ्रंशमिच्छति
 वा (सर्वादिषु च ?) ॥६॥ न प्राकृतम् ॥१०॥

श्रीपुरुषोत्तमस्य कृतो प्राकृतानुशासनसूत्रम् इति ।

Notes : (4) ms. सुषो for भ्यसो. (7) ms. त्वं हं समर्थेषु तुहुं. (10) ms. in अपभ्रंशमिदिति is indistinct in some letters.

[सप्तदशोऽध्यायः—नागराप्रभ्रंशः]

अथातोऽपभ्रंशानुशासनम् तत्र नागरकः ॥१॥ दुश्च ॥२०॥ व्यत्ययो लिङ्गानाम् ॥२१॥
 क्षयोः सः ॥२॥ यस्य जः ॥३॥ ङ्यामोर्हस्वश्च ॥२२॥
 नो णः ॥४॥ *यावत्तावतोर्जिम-तिमौ ॥२३॥
 कगादेः स्वरशेषता ॥५॥ भूत-इत्यर्थे भूहः ॥२४॥
 पो वः ॥६॥ *को भः ॥७॥ कइ-किप्रदु-किप्रु-कि(की)राः
 खयभं हः ॥८॥ पञ्चामी किमर्थं ॥२५॥
 *प्रकटादाप् आदेर् आत्वं वा ॥९॥ इवार्थे ण णइ णावइ णहं जिम जणि ॥२६॥
 गृध्रादेः क्त इत्वम् ॥१०॥ जहं पादपूरणे ॥२७॥ खेदे वहः ॥२८॥
 ओद् औतः ॥११॥ स्वच्छन्दादौ छच्छन्दादयः ॥२९॥
 अठः पौर्यादिषु ॥१२॥ तदीयमदीययोस् तुम्भाराम्भारौ ॥३०॥
 *अनादावयुजां कलत्रार्थां गवदधा वा ॥१३॥ घदादयो देदयाम् ॥३१॥
 *न्यासादीनामादेर् अघो रः ॥१४॥ पुत्रिण्येपिण्येवयः क्तः ॥३२॥
 र-कृतौ प्रकृत्या च ॥१५॥ इदिऔ च ॥३३॥
 गुदलावधं च्छन्दोवशात् ॥१६॥ पिपिणूश्च ओ च घुचः ॥३४॥
 अङ्गस्यो च बहुलम् ॥१७॥ भू-गमि-कृतां भो-गं-करा विभाषा ॥३५॥
 *अदन्ताद् शम्भयोर् छा ॥१८॥ *पुवं अणहुं अणहिं पुप्पि
 क्रियां डिः ॥१९॥ पुप्पिण्-पुवयः [तुम-प्रत्यये च] ॥३६॥

Notes : (7) ms. को भः. (9) ms. आत्वं वा. (13) ms. अनादावयुजम्.
 (14) ms. अघो for अघोर. (18) ms. गद्यायो for गम्ययो. (21) ms. व्यत्ययो.
 (23) ms. जिगमौ, the em. is mine. (25) Nitti's em. seems to be mistaken.
 (36) ms. एद् for एव. The bracketed part wrongly put after 68 below. Hence my em. See Hc. 4, 411.

इअव्वस् तव्यः ॥३७॥

इअव्वउं एव्वउं च क्लीवे ॥३८॥

त्तणु-प्पणु-दास् त्व-तलोः ॥३९॥

उल्लः कन्नर्थे ॥४०॥

अतः स्वमोर् उत्त्वञ्च ॥४१॥

स्त्रियां जश्शसोर् उत्त्वञ्च ॥४२॥

भिल्सुपोहिं ॥४३॥

हे हो च डसेः ॥४४॥ हं हुं चामः ॥४५॥

अदन्तात् टा-भिस्-डस्-डि पु प्राकृतवच्च ॥४६॥

*इदुद्गयां ट एणश्च ॥४७॥

भिस एहिं च ॥४८॥ स्त्रियामेच टः ॥४९॥

*हे च डसः ॥५०॥

सम्बोधनबहुत्वे हो ॥५१॥

किं-यत् तदां प्रथमाद्वितीयासप्तमीषु

प्राकृतवत् ॥५२॥

टादौ तु पुं क्लीवयोः ॥५३॥

डसः छस्तत्र दीर्घौ वा ॥५४॥

यत्तदोर् अमि ब्रं ब्रं च ॥५५॥

डस्-डयोर्जन्त्र तन्त्रु च ॥५६॥

*स्वमोरिदम इमुं न शब्दशयोः ॥५७॥

एमु च क्लीवे ॥५८॥

अन्यदेमः ॥५९॥ एतद् एहः ॥६०॥

स्वमोरपुद् एहो च ॥६१॥

यत्-तदेतदां सौ जे से ए ॥६२॥

युष्मदः सौ तुहं ॥६३॥

जश्शसोस् तूम्हाइं ॥६४॥

भिसि तुम्हेहिं ॥६५॥

[अस्मदः] अम्-टा-डिषु मइ ॥६६॥

मह-महुं-मज्झ-वो डसि ॥६७॥

प्रकृतिप्रत्ययसन्धौ बहुलम् अज्जलोपः ॥६८॥

तुमप्रत्यये च (?) ॥६९॥

इति पुरुषोत्तमस्याभ्रंशानुशासने छव्विविधिः ।

*धातवः परस्मैपदिनः ॥७०॥

तिपस् तो दश्च मसो हुं च ॥७१॥

विध्यादौ सिप इदुद्-हिकाराश्च थस्य हुश्च ॥७२॥

*इहिल्-टि ॥७३॥ इसश्च ॥७४॥

मसि कृजः कासः ॥७५॥

त्रैकाल्ये शतृ ॥७६॥

तिष्ठतेस् थक्श्च ॥७७॥

तिमेस् तिम्मश्च ॥७८॥

*दृशेः पस्-देक्खौ च ॥७९॥

स्थापयतेषु ठवः ॥८०॥

आरुपेर् आरुण्ड(ण्) ? ॥८१॥

*आचक्षेर् अक्खः ॥८२॥

*आपूर्वस्य नेणिंवि आवः ॥८३॥

व्रजेर् वज्जः ॥८४॥ कृजः करः ॥८५॥

ग्रहेर्गृहः ॥८६॥ वदेवोल्लः ॥८७॥

मुचेर्मुक्क-मेल्ल-मुआः ॥८८॥ *वचेश्चवः ॥८९॥

शेषं शिष्टप्रयोगात् ॥९०॥

समाप्तं नागरकाल्यं समापभ्रंशलक्षणम् इति ।

Notes : (47) ms. °डिस् for °डिषु. (50) ms. हे° for हे. (57) ms. शब्दशयोः for शब्दशयो. This em. does not satisfy Nitti. (69) See the note on 36. above. (70) ms. °पदिनः for °पदिनः. (73) ms. लिटि for लृटि. Nitti's लृटि seems to be wrong. (79) ms. प्रसस्°. The em. पस्स्° is mine. See RT. III. 8. 29. (82) ms. आचक्खेर्, (83) ms. आ दुवखेड् आवः. The em. is mine. (84) ms. व्रजेर्वज्जः. The em. is mine. See RT. III. 1. 29. (89) ms. वरेचवः. The em. is mine.

[अष्टादशोऽध्यायः—ब्राचडापभ्रंशः]

*अथ ब्राचडकम् ॥१॥ पलोः शः ॥२॥

र-क्तौ प्रकृत्या भृत्यवर्जम् ॥३॥

चवर्गः रूपटतालव्यः ॥४॥

तधौ चास्पष्टौ ॥५॥

पदादौ तडयोः दडौ च ॥६॥

*खड्गस्य खण्डुः ॥७॥

जे-जि-श्रैवस्य ॥८॥

भवते भौऽप्रादौ ॥९॥ *क्तो भूः ॥१०॥

*व्रजेर् वज्रः ॥११॥ वृपेर् वहः ॥१२॥

शेषं प्रयोगात् ॥१३॥

अथोपनागरकम् ॥१४॥

द्वयोः साङ्ख्यात् ॥१५॥

*सूक्ष्मान्तरास्तु पाञ्चालादयो लोकतः ॥१६॥

क्य (?) ॥१७॥ उल्लप्राया वैदभी ॥१८॥

सम्बोधनादया लाटी ॥१९॥

*इकारौकारप्रायौ ओडी ॥२०॥

सवीप्साप्राया कैकेयी ॥२१॥

*बहुसमासा गौडी ॥२२॥

*एवं टक्-वर्वर-कुन्तल-पाण्ड्य-सिंघलादिभाषा

उन्नेयाः ॥२३॥

इति श्रीपुरोत्तमस्यापभ्रंशानुशासनसूत्रं समाप्तम् ।

Notes : (1) ms. अथा. (7) ms. खड्गस्य. The em. is mine.

(10) ms. क्तो भूः. (11) ms. व्रजेर् वज्र. (16) ms. सूक्ष्मान्तरास्. (20) ms.

इकारौकार-प्रायौ लट्टी. The em. is mine. See Mk. comm. on XVIII. 12.

(21) ms. सवीप्साप्रायौ. The em. is mine. (22) ms. चसना गौडी. The em.

is mine, See the note on 20 above. (23) ms. षट्क वक्कर. The em.

is mine. Nitti also suggested it.

[ऊनविंशोऽध्यायः—कैकेयपैशाचिकम्]

*अथाततः पैशाचिकम् ॥१॥

*तत्र कैकेयम् ॥२॥

संस्कृतशौरसेन्योर्विकृतिः ॥३॥

*अयुक्तानां गजद्वानां कचटतंषा बहुलम् ॥४॥

घञदधभानां खल्लथकाः ॥५॥

*कखच[छ]टठतथपफाः प्रकृत्या ॥६॥

*कलादीनां वान्यत्र ॥७॥

णो नः ॥८॥ युक्तानां विकर्षः ॥९॥

न्यञ्जण्यानां ञः ॥१०॥

पक्ष्म सूक्ष्मयोः पखमखमौ ॥११॥

र्यस्य रिअः ॥१२॥ *वृकस्य पिकः ॥१३॥

*पृथिव्याः पृथुमी ॥१४॥

विस्मयस्य पिस्मअं ॥१५॥

गृहस्य किहकम् ॥१६॥

तिरश्च तिरिअं च ॥१७॥

हृदयस्य हितपकम् ॥१८॥

इवस्य पिब ॥१९॥

क्वचित् कुपचिः ॥२०॥

क्वचा तूनं ॥२१॥

टा-डसि-डस् डिपु राज्ञो राचिर्वा ॥२२॥

*यूय-वयमथे तुप्फे अप्फे च ॥२३॥

भवतेर् ह्यो-हुवौ ॥२४॥

समाप्तम् इदं कैकेयं नाम पैशाचिकम् ।

Notes : (1) ms, अथातोः. (2) ms. तत्र कैकेय. (4) ms, अयुक्तङ्.

(6) ms. षफः for पफाः. (7) ms. वान्यत्र for चान्यत्र. The em. is mine

This probably means that these sounds sometimes undergo usual Prakritic changes too. (13) ms. वस्य पिका. The em. is mine. (14) ms. प्रयमी,

em. is mine. (23) ms. यूयवयमथे.

[विंशोऽध्यायः—शौरसेनपैशाचिकम्]

अथ शौरसेनम् ॥१॥

*कृत-मृत गतानां कड-भड-गडाः ॥११॥

रो लः ॥२॥

अधुनादेश्चुणादयः ॥१२॥

पसोः शः ॥३॥

इर् आशेषे ॥१३॥

चुर व्यक्ततालव्यः ॥४॥

अदन्तात् सोर् ओर् ॥१४॥

क्षस्य दकः ॥५॥

*अमो वा ॥१५॥

च्यस्य घः ॥६॥

लुक् च ॥१६॥

त्यस्य दतः ॥७॥

शेषं प्राकृत्य ॥१७॥

स्तस्य शयिकृतिः शः ॥८॥

*पाञ्चालादयः स्वल्पभेदा लोकतः ॥१८॥

स्तस्य तथ दृष्ट्येके ॥९॥

लकारस्य रेफः ॥१९॥

*पिबतेः पिबन्तः ॥१०॥

शेषं पूर्वघन्नेयम् ॥२०॥

इति श्रीपुरयोत्तमदेवस्य पैशाचिकं सूत्रं समाप्तम् ।

सं० ३८५ जेषु लिखितं उत्तमश्रीज्ञानेन

सप्ततिवर्षाधिकदयस्य ।

Notes : (10) ms. पिबते मन्तः.

(11) ms. गवाः for गडाः.

(15) ms.

अमो वा.

(18) ms. सत्य for खल.

APPENDIX II

लङ्केश्वरकृता प्राकृतकामधेनु

ॐ नमो गणेशाय ।

[The text given below has been taken from Mr. G. C. Basu's first edition of the work published in the *New Indian Antiquary*, Vol. VIII. (1946), pp. 37-39. But some slight changes have been made here mostly on the basis of the various readings very carefully collected by Mr. Basu]

वृषाणमादौ शिरसा प्रणम्य

पितामहं मातरम् आदिविद्याम् ।

श्रीराचणेनामलघुदिशालिना

विधीयते प्राकृतकामधेनुका ॥

विस्तराद् गदितं पूव संक्षेपाद् अथुनोच्यते ।

वालवोचकरं सूत्रं दध्नी यादृद्-नवोदृष्टम् ॥

देशरुच्या प्रतीतानां तद्रूपानां निगद्यते ।

लक्षणं नेह यत् सिद्धं तत्समं देशजञ्च तत् ॥

क च ट तपां प्रायोऽनादौ ॥१॥

कचटतपां प्रायेण लोपः स्यात् अनादौ वर्तमानानामित्यर्थः । तेन साकं साअ' । एक शब्दे तु द्वित्वं एकं । जलचरः जलभरः । कपटः कपजः(?) पातु पाड प्रलापः पलाभो । अनादाविति किम् कथं कथं चन्द्रिका चन्दिआ उ(ट)ङ्गनः [टङ्गो], तव तु[अ] उ(पू)र्व [पुञ्च] पथिकः पद्धिओ ।

Notes : The rule prescribing an elision of the intervocal *t* is curious. No. Pkt. text seems to corroborate this.

तु-ओ-जसाञ्च प्रायेण लोपः ॥२॥

पद्धिओ ।

Note : The example is inadequate and the rule remains unexplained.

नाचां वर्णाश्रितानाम् ॥३॥

वर्णाश्रितानाम् अचां लोपो न स्यात् । तथैवोदाहृतम् ।

सो वट च सह्यटचादीनि यथोपदिष्टम् ॥४॥

सो वटचसह रटचादीनि यथाप्रयुक्तं साधूनि स्युः (?) । प्रस्तारं पत्थरं विस्तारं वित्थरं उद्गम उगम भ्रमति भमद् शीर्षं सीसं क्षुण्णं क्षुणिअ' नदी [गद्] [निद्राति गिन्द्रह]

शय्या सेज्जा द्विभण्डि अदडि(?) प्रावृष पाउस पुरुषोत्तम [पुरुषत्तिमो] मात्रा
[मत्ता] लक्ष्मी लच्छीत्यादि ।

Note : This sūtra is corrupt and hence unintelligible.

पततो डोऽनन्त्ये ॥५॥

पततो डो मध्ये स्यात् पतितं पडिदम् इत्यादि ।

तुम्ह-तुज्झा युष्मदि प्रथमा-षष्ठ्योः ॥६॥

युष्मच्छब्दस्य प्रथमान्तस्य षष्ठ्यन्तस्य च यथाक्रमं तुम्ह-तुज्झ च आदिभ्येते । त्वं

तुम्ह तुज्झ इत्याद्यहनीयम् ।

मम मध्ययोर् मज्झ ॥७॥

मममध्ययोर् मज्झ इति आदिश्यते । मम मज्झ मध्यं मज्झं ।

ने-औ-ड-अ-न-द्विवचन-बहुवचनात्मनेपदानीह ॥८॥

एतानि प्राकृते न सन्ति । तथैवोदाहार्यम् ।

Note : Mr. Basu's text reads the rule as ने-औ etc.

न भेदः स्त्री-पुं-नपुंसक-कृतः ॥९॥

इह स्त्री-पुं-नपुंसकतो भेदो नास्ति । तथैवोदाहृतम् । कव्वं लक्खणविहुला
संकरदिज्जा(ण्णा)उसेव कथा । सो पाउ[अ] गोड़ी । भासा या होइ सा होइ
उत्तिविसैसो कव्वो ।

Notes : The example कव्वं लक्खण-विहुला etc. means. *Lakkhaṇa-Vihulā* is a Kāvya being the story of a life given back by Saṃkara. It is in Gaṇḍī Pkt. This probably shows that the Manasā legend, a favourite theme of the mediaeval poets of Bengal, was also the basis of a Prakrit work named the *Lakkhaṇa-Vihulā*.

इवे विअ ॥१०॥

[इवे विअ] आदिश्यते च [क इव] को विअ ।

Note : Mr. Basu includes this in the gloss on the sūtra 9.

उ पदान्ते [अक्ता] रस्य च ॥११॥

पदान्ते वर्तमानानाम् अचां (अतां) स्थाने उ स्यात् । गृहं घर पिउ सुन्दर किह (?)
पहु चलउ घर खर कुरु सरस सर सास ।

Note : This rule relates to Apabhraṃśa.

अचां विपर्ययः स्वस्थानम् आस्ते ॥१२॥

समान-कालानाम् अचां विपर्ययः स्यात् । इदम् एदं पुरुषः पुरिस कीदृशं केरिसं
ईदृशं पुरिसं ।

Note : The meaning of this rule is not quite clear,

ओत्वं विसर्जनीय[स्य] सम्बोधने [च] ॥१३॥

पदानां विसर्जनीयस्य स्थाने ओत्वं स्यात् । देवः देवो विप्रः विष्णो । सम्बोधने [च]
मातः माओ माए एत्वं च ।

लोप आदौ सकारस्य ॥१४॥

आदौ वर्तमानस्य सकारस्य लोपः स्यात् । काष्ठं (?)काट्ठं स्थानं ठाणं इत्यादि ।

यरयोर् लोपः द्वित्वं चानादौ ॥१५॥

यकाररेफयोः सर्वत्र लोपः स्यात् । प्रभु पटु भ्र मति भमइ ध्यानम् धाणं । अनादौ
द्वित्वञ्च वयस्य वअस्स काव्यं कव्वं कार्यं कज्जं ।

[दुग्ध-दुहौ दोग्धेः] ॥१६॥

Note : The reading is conjectural.

किज्ज-कुणौ करोतेः ॥१७॥

करोतेः प्रयोगे किज्ज-कुणावादिश्येते करोति किज्जइ कुणइ ।

वदति भवत्योर् भण-हो ॥१८॥

वदति भवत्योरर्थे यथाक्रमेणावादिश्येते वदति भणइ भवति होइ ।

भिसो हिं ॥१९॥

भिसः स्थाने हिं स्यात् ।

पेतः प-इ ॥२०॥

प्राप्तणैः वम्हणेहिं ।

पञ्चम्या हिं स्यात् ॥२१॥

वृक्षात् रुक्खाहिं लङ्कानिगिमेखलाहिं । एवं द्विवचनबहुवचनयोः (?) ।

लोपः आतः ॥२२॥

पृथ्वा बहुवचने आकारस्य लोपः स्यात् । वृक्षानां रुक्खाणां देवानां देवाणं पुरिसाणं ।

अनादौ बहुलम् ॥२३॥

आतो लोपः स्यात् कार्यं कज्जं शान्ति सन्ति । अनादौ किम् आसणम् ।

सप्तम्यां मि द्वित्वञ्च ॥२४॥

मिः स्यात् । तस्य द्वित्वञ्च मयि मज्झम्मि गात्रे गत्तम्मि विसिणिपत्तम्मि ।

बहुष्वनुस्वारः ॥२५॥

सप्तम्या बहुवचनेऽनुस्वारः स्यात् । देवेसुं तेहं जेहं ।

रेफस्य तणाव् अनादौ ॥२६॥

अत्र रेफस्य तणौ स्यातां । श्रीरामः सिरिणामो [पुरुषोत्तमः] पुतुसोत्तिमो प्रकरः पकतो ।

संयोगे वीतो ह्रस्वत्वं पृथग्भावः ॥२७॥

ऊश्च ईश्च वी तयोर्ह्रस्वत्वं स्यात् । पृथक् च क्रियते ऊश्च ईश्च पूर्व [पूर्वे] श्रीरामः
सिरिरामो प्रीति पिरिति ग्रीवा गिरिवा ।

ताद् लोपः पूर्वयोगः ॥२८॥

तकारात् परस्य दकारस्य लोपः । पूर्वैणाच्चा योगश्च तदा ता तदीयं तीअं ।

लोपत्यागौ वर्णानां बहुलम् ॥२९॥

वर्णानां लोपत्यागौ बहुलं स्तः । तीक्ष्णं तीक्ष्णं तिग्मं तिग्मं उदाहार उद्धार उद्भट
उधट (उभट) इदानीं इण्हीं । अत्र इण्ही स्यात् । तथैवोदाहार्यम् ।

त्वा ऊण ॥३०॥

स्वाप्रत्ययस्य ऊण स्यात् । कृत्वा कहऊण गत्वा गमिऊण ।

दीर्घाणाम् अपि लघुत्वं तथैवोच्चारिताणाम् ॥३०॥

लघुजिह्वया उच्चारितानां दीर्घाणामपि लघुत्वं स्यात् ॥ वधू बहु गयाण साअर अरे
रे वाहह (?) ।

Note : This rule relates to Pkt. metres.

आलो[क]ने पेक्ख स्यात् ॥३१॥

पभ्यति पेक्खह हट्टा पेक्खिऊण ॥

Notes : Mr. Basu reads आलोचने. This and the next rule have been
wrongly put in the ms. also after the sūtra 15 (Basu's. 14.)

पेक्खं त्वरितोच्चारितानाम् ॥३२॥

त्वरया उच्चारितानाम् अनेकेषामपि वर्णानाम् एकत्वं स्यात् । नौखेलनायां डगमगि
दड़वड़ि ख[डख]ड़ि इत्यक्षरत्रयं न बहवः ।

Notes : This rule to relates to Pkt. metres. The examples *ḍagmagi*,
daḍvaḍi and *khaḍḍakhaḍi* may respectively be pronounced as
ḍagmagi, *daḍvaḍi* and *khaḍḍakhaḍi* (as three syllables).

भावे त्त्तणं स्यात् ॥३३॥

देवत्तं देवत्तणं दरिद्रत्तं दरिद्रत्तणं ।

योषिति महिला शब्दः प्रयुज्यते ॥३४॥

इति श्रीलङ्केश्वर-कृता प्राकृतकामधेनुका समाप्ता ॥

APPENDIX III

विष्णुधर्मोत्तरधृतं प्राकृतलक्षणम्

मार्कण्डेय उवाच ।

अथातः संप्रवक्ष्यामि तव प्राकृतलक्षणम् ।

ऋ ऋ ल ल न सन्त्यत्र नप्मा (नोप्मा) न च म(श)वाचभौ ॥ १॥

सकारहीना (सकारो हि न) च तथा नासिक्यश्च तथा नृप ।

रेफश्च शयवा राजन् संयोगे नास्ति कर्हिचित् ॥२॥

ए (ऐ) कारश्च तथोकारः पदमध्ये महावलः ।

वृढ(वढ)योगे व(व)कारोऽत्र ड(द)गयोगे तथैव च^१ ॥३॥

गय(घ)योगे गकारोऽत्र लोपमायाति नित्यदा(शः) ।

दमौ युक्तौ पृथक् कृत्वा दुमौ कार्यं तथैव च ॥४॥

ऋ(क)तयोगे द(क्त)कारस्यात्(स्य) तकारस्त्वभिधीयते ।

ककारः पदमध्ये(ध्ये)ऽत्र वक्तव्यो हल्विवर्जितः ॥५॥

नकारस्य णकारः स्यात् क्षकारस्य ख इष्यते ।

तकारश्च थकारश्च भ(भ)कारश्च व(त) एव च ॥६॥

क्यचित् क्वचित् [तु] स्यात् तदा(था) ह(ध)कारश्च तथा क्यचित् ।

क्षकारस्य तु [छ] वक्तव्यं वां(ध)कारस्य ह इष्यते ॥७॥

[श]चकारस्य छकारः स्यात्पुकरे (स्यात्तकारे) हल् च लुप्यते ।

[थ] युक्ते प(प)कारे तद्धी (द्धि)भे हकारोऽपि विधीयते ॥८॥

चतुर्थी नात्र विज्ञेया न च द्विवचनं क्वचित् ।

पदादौ यो गुरुः सोऽत्र लघुरेव विधीयते ॥९॥

द्विमात्रमेतदुद्दिष्टं मया प्राकृतलक्षणम् ।

प्रयोगाद् अनुकर्तव्यो विस्तरो ह्यतिविस्तरः ॥१०॥

देशेषु देशेषु पृथग् विभिन्नं न शक्यते लक्षणतस्तु वक्तुम् ।

लोकेषु यत् स्यादपभ्रष्टसंज्ञं क्षेयं हि तद्देशविदोऽधिकारम् ॥११॥

इति विष्णुधर्मोत्तरे मार्कण्डेय-वज्र-संवादे प्राकृतभाषालक्षणं नाम

सप्तमोऽध्यायः ॥

The Prakrit Grammar

in the Viṣṇudharmottara¹

Mārkaṇḍeya said :

1. Now I shall speak about the characteristics of Prakrit. In it there are no *r* short and long, *l* short and long, the visarga (*h*), *ś* and *ṣ*.

2-3. *Ṣ* and the anusvāra (*m*) are however not like these (i.e. they occur in Prakrit). *R*, *ś*, *y* and *v* never occur, O king, in combination [with other letters]. *Ai* and *au* never occur in the middle of a word.

Note : Rāmaśarman's *Saundhodayā* (II. 1 38) with *au* at its beginning seems to have further support from the rule 3.

3-4. The combination of *b* and *dh* will drop *b*, and similarly from the combination of *d* and *g* as well as from that of *g* and *dh*, *g* will drop. The combination of *d* and *m* is likewise to change into *duma*.

Note : Examples : *śabda* > *sadda* ; *khaḍga* > *khagga* ; *padma* > *paduma*.

5. *T* occurs (lit. is prescribed) in place of the combination of *k* and *t*, and *ka* in the middle of a word is to be uttered without its consonant element (i.e. it will leave only the vowel).

Note : Ex. : *bhakta* > *bhatta* ; *sakala* > *saala*.

6-7. *N* should always be *n*, and *kṣa* will be *kha*. *T*, *th* and *bh* will sometimes remain unaltered (lit. the same), and so will be *dh*. Sometimes *kṣa* will also be *ch*, and *dh* will be *h*.

Note : There is nothing unusual about the rule about *t*. For it might well have remained unaltered as in an accented syllable.

¹Emendations have not been shown in the translation.

8. *Śc* will be *ch*, and the consonant element of *ta* will drop. In *pa* also the same rule (i.e. dropping of the consonant element) holds good.

9. There is never any fourth case-ending and dual number [in Prakrit], and the long vowel in the beginning of a word becomes short.

Notes : The second part of the rule should be compared with Vr. 1. 2, 10. The qualitative change of the initial vowel presented by Vr. I. 12, 20 also may be taken as further development after lengthening.

10. These are the two principal characteristics of Prakrit mentioned by me. More details are to be gathered from the usage.

Note : It seems that the previous couplet (no. 9) has been referred to here.

11. That which is popularly known as Apabhraṣṭa in different countries and is divided [into many dialects] is to be known from persons who know these countries thoroughly.

Note : It is significant that this small grammar of Prakrit does not expressly mention double consonants. In Aśokan Pkt. too double consonants are absent. From the mention of Apabhraṣṭa [language] it appears that this grammatical sketch was probably not much earlier than the 6th century A.C. when we have epigraphic evidence of the existence of Apabhraṣṭa.

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¹Only important items except the change of roots (Ch. VIII.), have been given here. The change of roots, has been separately given after this. Words in chapter I, are all in Mahāraṣṭrī.

इक्षु = उच्छु I. 1. 9.

इति = इअ, ति I. 1. 9.; 5. 7.

इदम् = I. 6. 15. 17. 18. इणं Prā. II. 2. 4.

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 क्षमा = छमा, खमा I. 3. 6.
 क्षीर = खीर S. II. 1. 9.
 क्षुद्र = खुद S. II. 1. 30.
 खड्ग = खण्डु Ap. III. 23.
 खलु = कखु Mg. II. 2. 13-15, 17.; 3, 4,
 8, 14, 24
 गणना = लिक्खा Mg. II. 2. 23.
 गणिका = अज्जुका S. II. 1. 36.
 गत = गड Pā III. 3. 6.
 गद्गद = गगगरं I. 2. 8.
 गभीर = गहिरं I. 1. 11.
 गमि (गम्) I. 7. 7. II. 2. 13, 14 etc.
 गर्त = गड्डो I. 3. 10.
 गर्दभ = गड्डहो I. 3. 10. गड्डभो II. 1. 5.
 गर्भित = गड्ढिण I. 2. 5; S. II. 1. 5.
 गृध्र = गिद्धो I. 1. 15.
 गृष्टि = गट्टी I. 1. 16.
 गृह = घर, Cā. II. 3. घल. Sāk., Sāb
 II. 3. 3, 6, 19. किह Pā III. 3. 4.
 गृहीत = गहिअं I. 1. 11.
 गोजिह्विका = गोजिह्विआ I. 3. 12.
 गोपिका = गोविआ II. 2. 20.
 गोवर्धन = गोवद्धणो I. 3. 10.
 गोड = गडडो I. 1. 24.
 गौरव = गउरवो, गरवो I. 1. 23.
 गौरवो II. 1. 4.
 गौरवित = गोमिक Mg. II. 2. 24.
 ग्रह = गेण्ह S. II. 1. 28.
 घल्मर = घल्सरो, घल्मरो I. 6. 21.
 चतुर = चत्तारो चत्तरो, चत्तारि, चत्तरि
 I. 6. 21. चारि Ap. II. 2. 31.
 चतुर्थी = चोत्थी, चउत्थी I. 1. 5.
 चदुत्थी S. II. 1. 1.
 चतुर्दश = चदुहस, चदुहह S. II. 1. 7.
 चतुर्दशी = चोह्दी, चउह्दी I. 1. 5.
 चन्द्र = चन्दु (च. II. 3. 12.
 चन्द्रिका = चन्दिमा I. 2. 8.
 चन्दिआ S. II. 1. 6.
 चरण = चलणं I. 2. 10.
 चाटु = चट्ट I. 1. 7.
 चामर = चमर I. 1. 6.
 चिकुर = चिहुर I. 2. 12.
 चिह्न = चिण्ण I. 3. 11.
 चैत्य = चइत्तो, चेत्तो I. 21; 3. 4.
 चत्र = चइत्तो चेत्तो I. 1. 21.
 चौर्य = चोरिअं I. 3. 13-14.
 छाया = छाही, छाआ (= कान्ति) I. 2. 1. 3.
 जामातृ = जामाअरो (nom. acc. pl., gen.
 sing) I. 6. 18.

- जामावृक = जामाउओ. I. 1. 18.
जिह्वा = जीहा. I. 1. 10.
ज्या = जिआ. I. 3. 19.
तडित् = तडी. I. 5. 12.
तत्र = तण्ड Śāk. II. 3. 4. तत्थ Cā. 11.
3. 11. तश्च Mg. II. 2. 17; Śāk.
II. 3. 6.
तथा = तहा, तह I. 1. 6. तिथि Ābh. II. 3.
26. तिथं Tāk. II. 3. 30
तद् I. 4. 9, 15, 16, 19.
तदा = तह. I. 1. 8.
तदानीम् = तआणि I. 1. 11.
तन्वो = तणुई I. 3. 19.
-ता = तणं I. 5. 17.
ताण = तणं, ताणं I. 1. 7.
तात = तादो I. 2. 5.
तादात्म्य = ताअण्यं I. 3. 12.
तादृश = तारिसो I. 1. 15.
तादिसो S. II. 1. 3.
ताम्बूल = तम्बोलं I. 1. 14.
ताल = तालं, तलं I. 1. 7.
तालवृन्त = तालविण्टं, तलविण्टं I. 1. 6.
तावत् = आ Śāb. II. 3, 18 दाव Śāk. II.
3. 1. 18, 19.
तिर्यक = तंस I. 9. 9.
तुण्ड = तोण्डं I. 1. 12. तुण्डं, तोण्डं II. 1. 2.
तुरग्न = तुरुको I. 3. 4.
तुर्य = तूरं I. 3. 13.
-तृण (तृ) = ईर. I. 5. 22.
तृतीय = तइअं I. 1. 11.
त्रयोदश = तेरह I. 1. 3.
त्रिणी = तिणिण Ap. III. 2. 31.
त्रैलोक्य = तेलोफं, तेलोअं I. 4. 2.
-त्व = तणं I. 5. 17.
त्वम् I. 6. 24.; II. 18; 3. 3. 18 etc.
त्वदीय = तुहकेलिअ Cā. II. 3. 15. तेर
Ap. III. 2. 5.
त्वरित = तडित्ति Ś. II. 1. 35.
मंष्ट्रा = दाढा I. 5. 24.
दक्षिण = दाहिणं, दक्खिणं I. 5. 9.
दक्षिणे Śāb. II. 3. 17.
दण्ड = ढण्डो I. 2. 15.
दर्शन = दंसणम् I. 5. 17.
दश = दह I. 2. 11 ; -रह. I. 2. 4
दस Ś. II. 1. 7.
दशार्ह = दसारो I. 3. 18.
दा I. 7. 7. II. 1. 33.
दाघामि = दवग्गी, दावग्गी I. 1. 7.
दिक् = दिसा I. 5. 12.
दिवस = दिवसो, दिवहो I. 2. 13.
दुःखित = दुक्खिअं, दुहिअं I. 4. 2.
दुकूल = दुअल्लअं, दुल्लं I. 5. 5.
दुर्जन = दुज्जणं I. 5. 5.
दुष्प्रेक्ष = दुस्पेक्ष Śāk. II. 3. 3.
दुहितृ = दुहिआ I. 6. 4.
धीदा Prā. II. 22.
दृश् (दृश्) I. 7. 7. II. 2. 7, 25 etc
दृष्टि = दिट्ठी I. 1. 15.
देवर = दिअरो, देअरो I. 1. 19.
देवरो Ś. II. 1. 4.
दैत्य = दइच्चो I. 1. 19, 20.
देव = दइच्चं, देवं I. 1. 21. दइच्चं, देव्वं
I. 4. 2. देव्व Ś. II. 1. 4. 11.
दोला = डोला. I. 2. 15. दोला Ś. II. 1. 8.
दोहदक = दोहलं I. 2. 9.
दौधारिक = दुआरिओ I. 1. 23.
द्वार = दुवारं, वारं, दारं I. 3. 19.
द्वि I. 6. 20. 22. दुइ Ap. III. 2. 31
द्वि-कृ = दोहाकअं, दुहाकअं I. 1. 9.
द्वितीय = दुइअं I. 1. 11. दुइज्जं I. 2. 3.
धम्मिल्ल = धम्मेल्लं, धम्मिल्लं I. 1. 8.
धूर्त = धूत्तो. I. 3. 8.
धृष्टद्युम्न = धिट्ठज्जुण्ण Ś. II. 1. 36.
धैर्य = धीरं I. 1. 22 ; 3. 13.
ननान्द = णणान्दा I. 6. 11.
नाक = णाओ Ap. III. 2. 2.
निकुञ्ज = णिउल्ल Mg. II. 2. 19.

निर्धन = निदणो I. 3. 10.
 निवृत्ति = निवुदी I. 2. 6.
 निषघ = निसडो I. 2. 4.
 निष्कम्प = निक्कम्पो I. 3. 4.
 नीड = नेडु I. 1. 10 ; 4. 1.
 नुपर = नेउरं I. 1. 14.
 नैयोगिक = निओइओ I. 1. 21.
 पक्क = पिकं I. 2 ; 4. 2.
 पक्षमन् = पोम्हो, पम्ह I. 1. 6.
 पञ्च I. 6. 14.
 पञ्चदश = पण्णरह I. 3. 11.
 पञ्चाशत् = पण्णासा I. 3. 11.
 पताका = पडाआ I. 2. 3.
 पत्तन = पट्ठणं I. 3. 7.
 पयिन् = पयो I. 1. 9 ; पय Mg. II. 2. 17.
 पञ्च = पोम्म्मं, पडमं I. 1. 5 ; 3. 19.
 पराङ्मुख = पराहुत्तं I. 9. 8.
 परिच = फलिहो I. 2. 16.
 परुप = फरुसो I. 2. 16.
 पर्यङ्क = पलङ्कं, पज्जङ्कं I. 3. 14.
 पर्यन्त = पेरन्तं I. 1. 3.
 पर्याणक = पल्लाणओ. I, 3. 14.
 पशु = पंसू. I. 5. 17.
 पानीय = पाणिअं I. 1. 11.
 पादर्व = पाश Śab. II. 3. 18. Mg. II. 2. 22
 पिण्ड = पेण्डं, पिण्डं I. 1. 8.
 पितृ = I. 6. 10
 पीठ = पेढं I. 1. 10.
 पीत = पीअलं, पीअं I. 5. 20
 पुनः = पुण I. 9. 10,
 पुनरुक्तक = पुनरुत्तआ, पुणोत्तआ I. 5. 4
 पुंस् = See पुरुष
 पुरुष = पुरिस I. 1. 13 पुरुसो Ś. II. 1. 3,
 पुल्लिङ्ग Mg. II. 2, 22. Cā. II. 3. 12.
 पुष्कर = पोक्खरो I. 1. 12 पुक्कर Ap. III.
 2. 3.
 पुष्य = पुस्सो, पूसो, I. 4. 2,
 पुस्तक = पोत्थओ I. 1, 12,

पूर्ति = पुत्ति I. 3. 9.
 पृथिवी = पुहवी I. 1. 9, 17, पुहई Ś. II. 5
 पृथुमी Pś. III. 3. 4.
 पृथुल = पिहुलो I. 1. 11.
 पृष्ठ = पुट्ठी I. 5. 11.
 पौर = पउरं I. 1. 23. 24:
 पौरुष = पउरुसं I. 1. 24, पोरुसं Ś, II. 1. 4.
 पौप = पुसो I. 1. 23.
 प्रकट = पअडे, पाअडं I. 1. 1.
 प्रकृति = पइदी I. 1. 17.
 प्रकोष्ठ = पवट्ठो, पओट्ठो I. 1. 22.
 पओट्ठो Ś. II. 1. 4.
 प्रक्षरित = पज्झरिओ I. 3. 7.
 पक्षम = पखमं Pś. III. 3. 5.
 प्रति = पडि I. 2. 3.
 प्रतिपत् = पडिवा, पाडिवा I. 1. 2.
 प्रथम = पडमं I. 2. 4 ; 5.2 पुडमं, पडमं, पुडम
 पडुमं Ś. II. 1. 5. पृथुम Pś III. 3. 5
 प्रदीप्त = पलित्तं I. 2. 9.
 प्रवासिन् = पवासओ I. 1. 9.
 प्रवृत्ति = पउत्ती I. 1. 17.
 प्रदन = पण्हो I. 5: 13.
 प्रसिद्धि = पसिद्धी, पासिद्धी I. 1. 1.
 प्रसृप्त = प्रसृत्तं, पासृत्तं I. 1. 1.
 प्रस्तार = पत्थरो, पत्थारो I. 1. 7.
 प्रहार = पहरो, पहारो I. 1. 7.
 प्राकृत = पअअं, पाअअं I. 1. 7.
 प्राभृत = पाहुडं I. 1. 18.
 प्रावृप् = पाउसो I. 1. 17 ; 5. 12, 13
 प्रिया = पिआ I. 6. 9.
 प्रेक्ष = पेच्छ I. 7. 7.
 प्रेमन् = पेम्मं I. 5. 13.
 बदर = बोर I. 1. बदर Ś. II. 1. 4.
 बहिन् = बरिही, बही I. 3. 18.
 बहिः = बाहिरं बाहिरं बहो I. 5. 6.
 बिन्दु = वेन्दू, बिन्दू I. 1. 8.
 बिसिनी = भिसिणी I. 2. 16.

बुभुक्षा = [भुक्त्वा] Mg. II. 2. 33.

बृहस्पति = भअण्पइ I. 5. 10.

विहण्फदी Ś. II. 1. 12.

ब्राह्मणक = वस्हणआ Śāb. II. 3. 20.

भगवत् = भगवा I. 6. 22.

भट्टक = भष्टक Mg. II. 2. 22.

भद्र = भल Ap. III. 2. 5.

भरत = भरह I. 2. 12. भरघ Ś. II. 1. 5.

भवत् I. 6. 22.

भवान् = भवं Prā. II. 2. 1.

भवती = भोदी Prā. II. 2. 1.

भाजन = भाअणं, भाणं I. 5. 11. Ś. I. 1. 12.

भार्या = भारिआ, भजा I. 3. 18.

भिन्दिपाल = मिण्डिवालो I. 3. 9. भिन्दिवालो
or मिण्डिवालो Ś. I. 1. 10.

भीष्म = [भिम्ह] II. 1. 35.

भृङ्ग = भिङ्गो I. 1. 16.

भृङ्गार = भिङ्गारो I. 1. 16.

भैरव = भइरवो, भेरवो I. 1. 12.

घ्रात् I. 6. 10.

घ्रातृक = भाउओ I. 1. 18.

मक्षिका = मच्छिआ I. 3. 6.

मतुप् = आलु, ईल, वन्त, आल, इत्त, सन्त
I. 5. 18.

मदकल = मअगलो I. 2. 3.

मदीय = महकेर, Ś. II. 1. 35 ; महकेलिअ,

Cā. II. 3. 14. मेर, मोहर Ap. III. 2. 5.

मधूक = महुअं I. 1. 14., महुआ Cā. II.
3. 14.

मध्य = मज्झारो, मज्झारओ, मज्झो I. 5. 23

मध्यम = मज्झिमं, मज्झमं I. 5. 2.

मध्याह्नक = मज्झण्णं I. 3. 2.

मनस्विनी = मणंसिणी, माणंसिणी I. 1. 6. 9.

मनाक् = मणं I. 9. 9.

मन्मथ = वस्महो I. 2. 16.

मन्यु = मण्णु II. 2. 17.

-मय = मइअं, मअं I. 5. 21.

मयूख = मोहो, मउहो I. 1. 4.

मयूर = मोरो, मउरो I. 1. 4.

मरकत = मरगअं I. 2. 2.

मराल = मअलो, मआलो I. 1. 7.

मलिन = मइलं, मलिणं I. 5. 9.

महान् = महन्ते Mg. II. 2. 15.

महाराष्ट्र = मरहट्टं I. 5. 8.

मांस = मंसं, मासं I. 5. 15.

मातृ I. 6. 11. [माईआ] Mg. 2. 24.

मातृक = माउओ I. 1. 18.

मात्रा = मेत्तां, मत्ता I. 1. 8.

मार्जार = मज्जरो, मज्जारो I. 1. 7.

माहात्म्य = माहण्णं I. 3. 12.

मुकुट = मउडं I. 1. 13; मुउडं Ś. II. 1. 3.

मुक्ता = मोत्ता I. 1. 12.

मुखर = मुहलो I. 2. 10.

मुच् I. 7. 7.

मुण्ड = मोण्डं I. 1. 12.

मुस्त = मोश्च Mg. II. 2. 17.

मुखं = मुखल, Prā. II. 2. 2.

मृग = मृग Ap. III. 2. 4.

मृगाङ्क = मिअङ्को I. 1. 15.

मृणाल = मुणालं I. 1. 17.

मृत = मुअं I. 1. 17. मड, Pś. III. 3. 6

मृत्तिका = मिट्ठिआ I. 5. 7.

मृदङ्ग = मुइङ्गो I. 1. 2, 16.

मृदुत्व = मउकं, मउत्तणं I. 3. 3.

मौन = मउणं I. 1. 24.

मौली = मउलि I. 1. 24.

म्लान = मिलाणं I. 3. 17.

यक्ष = यश्क Mg. II. 2. 16.

यत्र = यण्ट Śāk. II. 3. 4.

यथा = यहा, जहा, I. 1. 6.

जथ, जघा Ś. II. 1. 2 जिघ. Ābh. II.

3-26 जिघं Tak. II. 3. 30.

यद् I. 6. 9. 15.

- यदा = जह I. 1. 8
 यमुना = जउणा I. 2. 1
 यष्टि = लट्ठी I. 2. 14 जट्टि = Ś II. 1. 8
 यातृ I. 6. 11
 यादश = जारिसो I. 1. 15.
 जादिसो Ś. II. 1. 3
 यावत् = जा, जाव 1. 5. 11 जेत्ति Ś. II. 36
 याव Mg. I. 2. 14
 युधिष्ठिर = जुहिष्ठिलो, जुहिट्टिलो I. 1. 13; 2. 10
 जुहिट्टिरो Ś. II. 1. 3
 रजत = रजदं I. 2. 5
 रजनीमुख = रअणीमुहं I. 3. 18
 रत्न = रअणं I. 3. 16
 लिदणं Mg. II. 2. 23
 रश्मि = रस्सि, रसी I. 5. 14
 राजन् = I. 6. 11, 13
 राधा = राही Ś. II. 1. 34 लाही Śāb. II.
 3. 18; Mg. II. 2. 20 लाहिके II. 3. 11
 रूढ = रोण्डं I. 1. 12
 रूढ I. 7. 7
 लक्ष्मी = लच्छी I. 3. 6
 लग्न = लग्न Ap. III. 2. 6
 लज्जालुका = लज्जालुङ्गी I. 5. 19
 लवण = लोणं I. 1. 4
 लाङ्गलक = गङ्गलं, I. 2. 15
 लाङ्गलं Ś. II. 1. 8
 लाङ्गलक = गङ्गलली I. 2. 15
 लुब्धक = लुद्धो I. 1. 12
 लोचन = लोअणो, लोअणं I. 5. 13
 लोहल = णोहलओ I. 2. 15
 लोहल II. 1. 8
 वक्र = वङ्गं I. 5. 17
 वङ्गदं Prā. II. 2. 4
 वच् I. 7. 7
 वज्र = वज्रं, वइरं I. 3. 18
 वटु = वटुव Mg. II. 2. 23
 वनस्पति = वणस्सइ I. 3. 2
 वयस्य = वअंस Mg. II. 2. 23
 वर्तमान = वत्तमाणो I. 3. 9
 वर्तिक = वत्तिओ I. 3. 9
 वर्ष = वरिसो I. 3. 17
 वर्षा = वस्सा, वरिसा I. 3. 17-18
 वल्लरी = वेल्हरी I. 1. 3
 वल्ली = वेल्ली I. 1. 3
 वसति = वसही I. 2. 12
 वस्त्रप्रान्त = साहुली Ap. III. 2. 4
 वहित्र = वोहित्तं I. 1. 6
 वा = णू I. 9. 4
 वाराणसी = वाराणसी, वाणारसी I. 5. 8.
 वाष्प = वाहो, वण्फो I. 3. 15.
 विंशति = वीसा I. 1. 10; 5. 14.
 विकट = विहडो I. 2. 12
 विकल = विहलो I. 2. 12.
 विच्छर्दि = विच्छुडो I. 3. 10
 वितर्दि = विअडो I. 3. 10
 विद्यत् = विज्ज, विज्जली I. 5. 12, 20.
 विभीषण = विभीषणे Śāk. 11. 3. 16.
 विश्वास = विस्सासो, वीसासो I. 4. 2.
 विस्मय = पिछमअ Pk. III. 3. 5
 विष्णु = वेण्हू I. 1. 8.
 विह्वल = भेव्वलो, विहलो I. 2. 16.
 वीर्य = वीरिअं I. 3. 14.
 वृहत = विहिअं I. 1. 16.
 वृक्ष = रुक्खो, वच्छो I. 1. 18; 3. 6.
 वृत्तान्त = वुत्तन्तो I. 1. 18.
 वृन्त = वेण्ट I. 3. 9
 वृन्द = वन्दं I. 5. 20.
 वृन्दावन = वुन्दावणं I. 1. 18.
 वृश्चिक = विच्छुओ I. 1. 9, 16.
 वृष = विसो I. 1. 16.
 वेतस = वेडिसो I. 1. 2; 2. 3
 वेदसो Ś. II. 1. 1.
 वेदना = विअणा, वेअणा I. 1. 19
 वेदणा Ś. II. 1. 4.
 वेश्मन् = वेसमो I. 3. 19
 वेष्टं = वेढं Cā. II. 3. 14.
 वैतालिक = वइआलिओ I. 1. 20.

वैदेश्यक = वद्देश्यसिधो I. 1. 20

वैद्य = वद्देश्यो, वैज I. 1. 21

व्यलीक = वलीअ I. 1. 11.

शकट = सभडो I. 2. 4

शटा = सडा I. 2. 4.

शत्रुघ्न = सत्तह. Ś. II. 1. 35

शनैः = सणिअ I. 9. 7.

शय्या = सेजा I. 1. 3; 3. 7.

शरद = सरओ I. 5. 12, 13.

शार्ङ्ग = सारङ्गो I. 3. 16.

शाम्मली = सेम्मली, सम्मली I. 1. 8

शावक = छावओ I. 2. 15

सावओ Ś. II. 1. 8

शिथिल = सिठिल I. 2. 4.

शिका = सिहा S. II. 1. 7

शिरस् = सिरं I. 5. 13. शिल Śāk. II. 3. 4

शीकर = सोभरो I. 2. 7.

सीभरो Ś. II. 1. 6.

शीघ्र = क्षति I. 9. 7.

शुण्डक = छुण्डग Ap. III. 2. 3

शुष्क = सुक्को I. 3. 4.

शृगाल = सिआलो I. 1. 16,

शृङ्गार = सिङ्गारो I. 1. 16.

शेफालिका = सेभालिआ, सेहालिआ,

I. 2. 7, 12.

शौण्ड = सुण्डो I. 1. 23.

शौण्डिक = सुण्डिओ I. 1. 23,

शौटीर्य = सोटीर I. 3. 13.

श्मशान = मसाणं I. 3. 2.

श्मश्रू = मस्सू I. 3. 2.

श्याल = सिआलो Śāk. II. 3. 5,

श्री = सिरो I. 3. 17,

श्रु = छुण I. 7. 7, 8.

श्लाघा = सलाहा I. 3. 16.

पट् = छ I. 2. 15 ; 6. 14.

संवृत = संवुदं I. 1. 18.

संवृति संवुदी I. 2. 6,

संस्कृत = सक्कअ I. 2. 6; 3. 4 ; 5. 4

सत्वर = सत्तरो I. 2. 3. 4.

संस्थापित = संथविअ, संथाविअ I. 1. 7.

सदा = सद्, सआ I. 1. 8,

सदक्ष = सरिच्छं, सारिच्छं I. 1. I ; 3, 6

सरिक्ख Ś, II, 1, 9, सरिच्छ Av, II.

2. 36, सलिच्छ Śāk, II: 3, 3,

सप्तपर्ण = छत्तवण्णो, छेत्तिवण्णो II. 2. 15

समृद्धि = सामिद्धी, समिद्धी, I, 1, 1,

सम्पद् = सम्बदा I. 2. 5,

सम्प्रति = सम्पदि I. 2. 6,

सम्मर्दन = सम्मड्ढणो I, 3, 10, सम्मद्ढणो

Ś. II, 1. 9,

सरोजक = सरोजं, सरजं I. 5. 6,

सर्वज्ञ = सव्वज्जो I, 3, 1.

सत्य = सासं, सत्तं I, 1, 2 ; 4, 2,

सह = सहसोत्ति Ś II, 1, 37.

साम्प्रत = सम्पदो I. 2; 6

सिंह = सीहो I. 1. 5 14

सिन्दूर = सेन्दूरं, सिन्दूरं I, 1 8.

सीमन् = सीमआ I, 5. 14.

सुकुमार = सुउमालो I. 2. 10

सुख = सुहं I. 5. 20

सुसंगत = सुसंगदो I. 2. 6

सुसंगत = सुसंगदं I. 2. 6

सूक्ष्म = सुखम Pś III. 3. 5

सूर्य = सूर्यो, सुज्जो I. 3. 13

सृष्टि = सिद्धी I, 1. 16

सु with अप = उशल Mg. II, 2. 22.

सेवा = सेव्वा, सेवा I. 4. 1, 2

सैन्धव = सिन्धव I. 1. 21,

सौकुमार्य = सीउमल्लो I 3. 14

सौन्दर्य = सुन्दरं I. 1. 3, 22, 23 ; 3. 13

शौर्य = सोरिअ I. 3. 14

स्तम्ब = तम्बो I. 3. 11

स्तम्भ = तम्भो I. 3. 3.

स्तु = थुण II. 1. 31.

स्त्री = इत्थी Ś. II. 1. 36 ; इत्थिआ Śāb.

स्तोकं = थोदं Ap. III. 3, 5

स्रो = इत्यो Ś. II. 1. 36 : इञ्चिआ Śāb.

II. 3. 18. इत्यिके Cā. II. 3. 11.

स्यविर = धेरो I. 5. 27.

स्था = चिट्ठ Ś. II. 1. 27.

थक्, Ś. II. 1. 27. etc.

स्थाणु = खाण, खणू, खाण I. 3. 3.

स्नान = सणाणं, सिणाणं I. 3. 18

स्निग्ध = सिणिद्धो I. 3. 10

स्नेह = सणेह, सिणेह, णेह I. 3. 18

स्नुषा = ण्हुसा I. 3. 13

स्पर्श = फरिसो I. 3. 17

स्पर्शन = फंसणं I. 5. 17

स्पृहा = छिहा I. 3. 5

स्फटिक = फलिह I. 2. 12

स्फोटक = खोडओ I. 3. 3 फोडओ Ś.

II. 1. 9

स्मर = सरो 1. 3. 2, 19

स्मेर = सेरो I. 3. 2

स्वप्न = सिविणो 1. 1. 2 ; 3. 17

स्वस्ति = सोत्थी, सत्थी I. 1. 6

स्वैर = सडरं I. 1. 20

हत = हदो 1. 2. 6

हनुमन्त = हणुमा, हणुमन्तो I. 5. 18

हरिद्रा = हलहा I. 1. 9 ; 2. 9, 10. हलिदा
Ś. II. 1. 7

हरिश्चन्द्र = हरिअंदा I. 5. 10

हर्ष = हरिसो I. 3. 17

हालाहल = हालाहलो, हलाहलो I. 1. 7

हालिक = हलिओ, हालिओ I. 1. 7

हृदय = हिडक Mg. II. 2. 20. हडक

Śāb. II. 3. 5, हिअडा Ap. III. 1. 6

हृष्टि = हिट्ठी I. 1. 17

ह्री = हिरी I. 3. 17

ROOTS (CH. VIII)

SANSKRIT-PRAKRIT

अद् = चक्व (12)

अस् = अञ्छ (26) परि-अस् = खुज्ज, पल्लत्थ (34)

इ, परि-इ = चल्, छुल् (37)

इप् = असाअ (41) मह (11), प्रति-इप् =
ओग्गाह (41)

ईर् = पेल, णोल (28)

उञ्छ, प्र-उञ्छ = पुञ्छ, लुञ्छ, पुस् (33)

कण् = ओक्खण (12)

कथ् = कह (14) साह, पुस, णिवरिज्ज (39)

कस्, वि-कस् = विसट्ठ, वोसट्ठ (37)

कास्, अव-कास् = ओवास, वावाअ (8)

कुग्, उत्-कुग् = उक्कोस (33)

कृ = कर, कुण, काह, काअ, का-, क- (4)
करि. कीर (20)

कृप् = कड्ड (27) करिस् (2)

कम्, आ-कम् = चप्प, फूड्ड, अञ्ज, वोल् (30)

क्री = किण, विक्री = विक्रिण, विक्र (8)

क्रीड् = कील (27)

क्रध् = जूर (22)

क्वथ् = कठ (13)

क्षी = क्षिज्ज (11)

क्षुद् = खुन्द, खुम्म (26)

क्षुध् = थुक (26)

खच् = खउर (27)

खन् = खम, खम्म (16)

खाद् = खा (10)

खिद् = विसूर, विलभ (22)

गम् = गम्म (15) आ-गम् = अज्जत्थ, आहम्म
(34)

गाह, अव-गाह् = ओवाह, वावाअ (8)

गृध् = गिज्ज (15)

गै = गाअ, गा (9)

ग्रस् = वित् (6)

ग्रह् = गेण्ह, ह्रिण्ण (4) उप-ग्रह् = अवसाअ
(38) घेओ, गेहि, घे (4) घेप्प, घेज्ज, गेज्झ (21)

घट् = गह, घट्ट (11) वि-घट् = विज्झ (31)

उह-घट् = ओग्घट् (31)

घूर्ण् = घुम्म, घोळ (२)

घ्रा = जिघ (28)

घर् = वीण (40)

चल् = चल्ल, चल (15)

चि = चिण (6)

चुर् = फलिल (37) चुल, छल (37)

चूर्ण् = ममूर, चूर (36)

छाद् = णूम (35)

छिद् = छिन्द (14)

जल्प् = जम्प (13)

जि = जअ, जिण (18) जिअ = जिअन्तो जिप्प,
जिक्क (19)

जृम्भ् = जम्भाअ, जम्भा (5)

विजृम्भमाणो = विअम्भन्तो (5)

ज्ञा = जाण, आण, मुण (6) Passive णज्ज,
णक्क (20) आ-ज्ञा = अहिसाह (31)

डी = दे (13)

तक्ष् = रम्म (22)

तड् = तट्ट (43)

तिज् = तिक्खाल (39)

तिम् = तिन्त, तिह्वास (33)

तुप् = तूस (12)

तृप् = थिप्प (7)

त्यज् = छक्क, छत्तो, (25)

त्रस् = चज्ज (22), हुम (7)

त्रुट् = थोड्ड्, त्रुट्ट, तुड, तोड (26)

त्वच् = वप्प (22) ?

त्वर = तुवर, pp. तुर (1)

दा = दे (13) दि (21)

दुप् = दूस (12)

दुह् = दुव्व, (20)

दू = दुम्म, दूम (17)

दृश् = अवक्ख, पुल, उअ, णिअच्छ, पुलअ
(23), दास, दंस, दरिस, दावे (24)

धा = धे (13) धत्-धा = सद्ध (7)

धाव् = धा (10). धव, धूव, धोअइ (24)
धोअए (10)

धू = धुण, धुअ, धुव (18) धुव्व (19)

ध्मा = धम, उद्धम, (6)

ध्या = ज्ञाअ, ज्ञा (9)

नद्, उत्-नद् = ओक्ख (38)

नम्, वि-नम् = वाण (31) उह-नम् = उत्थङ्ग
ज्जलाल, गुल, घुज्ज (32)

नी = ने (13)

नुद् = णोल (2)

नृत् = णच्च (15)

पत् = पड (13)

पद्, निः-पद् = णिव्वल (10)

पा = पिव (11) प्रति-पालि = विरमाल, विरीह
(41)

पाट् = काल, काले (11)

पीड् = पील (41)

पुप् = पुस, पोस (24) पूस (12)

प्लुप् = खुप्प, भोस (25)

बुध् = बुद्ध (15)

भज्ज, अभि-भज्ज = अहिवेम (32) परि-भज्ज =
परिअज्ज (32) नि-भज्ज = णिअरज्ज (32)

भण् = भण्ण (15)

भिद् = भिन्द (14)

भी = बीह, भा (7) (caus) भास, भासा,
भीस, भीसा सो, भेस, भेसा (7)

भुज् = भोत्तु (17), भो (16)

भू = हव, हो; उत्-भू = उव्वव, परिभू = परिहव,
प्रभू = पभव, पव्व ; दुप्पभू = दुप्पवव,
सं-भू = संभव (pp), आविभू = आविभू,
उद्भू = उव्वभू, प्र-भू = पव्व, प्रादुभू =
पादुव्वभू, (1)

भृ = भर (3)

मस्ज् = खूप्प, वुड्ड (23)

मा, निर्मा = णिम्माण (10)

मिल सं-मिल = गल (30)
 मोल, उन्मील = उन्मिल, उन्मोल, प्रमील =
 पमिल, पमील ; संमील = संमिल संमील,
 (16)
 मुच् = मुक् (21)
 मृज् = पुस, लुह (23)
 मृद = मल (25)
 मृप् = मरिस (2)
 गुध् = जुज्झ (15)
 रव्, वि-रव् = विहल (37)
 रम्, आ-रम् = आढव (11)
 राज् = रेह (27)
 राध् = रन्ध (27)
 रह् = रह, रुव, रोव (11) रुण (21)
 रुध् = रुध, रुम्भ (12)
 रुप् = रुस (12) रोस (24)
 रुह् = चप्प (22), रुह् = चुम्म, वलाग, उल्लह
 (31)
 लग् = लग (14) वि-लग् = विलाग (36)
 लप् = लालप्प, लालम्प, लालम्भ, लालम्ह (35)
 लम् = हलम् (38)
 लिह् = लिम्भ (20)
 लुल् = गुल्लेह, परिहट्ट, पडोड (38)
 लु = लुण, उत्-लु = उल्लु, लवि (18) लुअ,
 लुव (19) वि-लु = पडोओ, गुल्लेल्ल,
 परिहट्ट (38)
 वच् = वोह, वोल (16)
 वद् = वोच्च, वोच (16)
 वम् = वम्म, (15)
 वह् = वह, वोड-(28) (Pass.) वम्भ (20)
 विश्, परि-विश् = परिविआल (37)
 वृ = वर (3)
 वृत्, अव-वृत् = ओमल (33) उहृत् = उल्लह,
 ओवट्ट (34)
 वृध् = वड्ड (14)

वृप् = वरिस (2)
 वेष्ट्, उह-वेष्ट् = उव्वेल्ल संवेष्ट् = संवेल्ल (14) वेड
 (13)
 व्यध् = विद्ध (6)
 व्रज् = वच्च (15)
 शक् = तुअ, तर, तीर, (25), सक (14)
 शम् = सम्म (15)
 शुध् = सुज्झ (15)
 शुप् = सुक् (21)
 श्रु = सुण (18) सुअ सो, सोअ (18)
 सन्न = हुम (?) (7)
 सह् = सड (13) नि-पद् = निमज्ज (6)
 सम् = सम्म (15)
 सड् = णिड्ड (40) सोड (28)
 सिध् = सिज्झ, (15)
 सु = सर (3) प्र-सु = पअल्ल, ओगाह, उगाह
 (40)
 सृप् = सक, सप्प (26)
 स्खल् = खुड, खून्ड (27)
 स्तु = थुण, थ्व, (30)
 स्तृ, उ-स्तृ = ओत्थर, ओत्थल, वि-स्तृ =
 विहल्ल (36)
 स्थग = ओत्थह (45)
 स्था = ठा, ठाअ (9)
 स्पृश् = आलुक्ख, फंस, छिव, छुअ, (pp.)
 छिप्प, छिक्क, छित्त (21)
 स्फुट् = फुट्ट, फुड (15) प्र-स्फुट् = पप्फोड (35)
 स्मृ = भर, छमर, वि-स्मृ = विस्सर, विसर,
 वीसर (3)
 स्त्रप् = सुअ, सोअ, सो (24)
 हन् = हम्म (16)
 हस् = हस्स, हस (16)
 हु = हुण (18) हुअ (19)
 ह् = हरिज्ज, हरीअ, हीर (20)
 हप् = हरिस (2)

PRAKRIT-SANSKRIT

- अइ = अयि I. 9. 6, 9
 अण् (सम्भाषणे) I. 9. 3
 अहो (अनुतापे) I. 9. 7
 अच्छ (सम्भाषे) I. 9. 9
 अच्छ = अस् S. II. 1. 27.
 अच्छरीअ = आश्चर्य S. II. 1. 38
 अज्जुका (गणिका) II. 1. 36
 अण = अ- I. 9. 6
 अण्पाणो = आत्मनः I. 6. 13
 असु = अहस् I. 6. 19
 अम्हाण = अस्माकं I. 6. 33
 अम्हाखन्तो, अम्हाहिन्तो = अस्मभ्यः I. 6. 21
 अम्हे = अस्मान् I. 6. 30. 31
 अम्हेसु = अस्मासु I. 6. 34
 अम्हेहिं = अस्माभिः I. 6. 31
 अम्होण = अस्माकं I. 6. 33
 अम्होसु = अस्मासु I. 6. 34
 अम्होहि(ं) = अस्माभिः I. 6. 31
 -अरन्त (शीलायै) I. 5. 22
 अरे (कलहे) I. 9. 3
 अलाहि (निवारणे) I. 9. 3
 -अल्ल (स्वार्थे) I. 5. 19
 अवहद = (उपकृत) Prā II. 2. 4
 अवि = अपि I. 9. 5
 अविद (निर्वदे) Prā II. 2. 4
 अव्वो (सम्भावन-सूचनयोः) I. 9. 2
 अहं = अहम् I. 6. 30
 अहअं = अहम् I. 6. 30
 अहणि = अघन Mg II. 2. 14
 अहुनि = अधूना Ps. III. 3. 5
 अहो (अनुतापे) I. 9. 7
 अहोसि = आसीत् I. 7. 13
 आ (तावत्) Śā. II. 3. 18
 आस (क्रीधे) I. 9. 10
 आणश्च = अन्यत्र Mg. II. 2. 17
 -आल = मतुप् I. 5. 18
 आलुह = आरोह Mg. II. 2. 26
 आसि = आसीत् I. 7. 13
 इणं = इदम् I. 6. 18 Prā. II. 2. 4
 इण्णं acc. and instr. sing एतद्.
 -इत्त- = मतुप् I. 5. 18
 इदं = इदम् nom., acc, sing. I. 6. 17
 इध = इह S. II. 1. 16
 इन्दई = इन्द्रजित् S. II. 1. 38
 इन्दाइणीं = इन्द्राग्नीम् Śāk. II. 3. 6
 इम (इदम्) I. 6. 18
 -इम- I. 5. 21
 इमा (इदम्) I. 6. 18
 इर = किल I. 9. 5
 -इर = वृत् I. 5. 22
 -इल्ल I. 5. 18, 21
 इञ्चिआ = स्त्रीका Śāb. II. 3. 18
 इह (इदम्) I. 6. 18
 उत्थदि = उत्तिष्ठति S. II. 1. 27
 उ I. 9. 5
 उरु = अरे Cāṇḍ. II. 3. 15.
 उशलादि = अपसरति Mg. II. 2. 22
 उश्चिद = उत्थितः II. 2. 17.
 ऊ० = उप I. 5. 8.
 ऊण = तत्रा I. 5. 22
 -उल्ल I. 5. 21
 एण्हि = एहि Śāb. II. 3. 21, Ābh. 24,
 एणं (एतद्) I. 6. 19
 एण्हिं = इदानीं I. 5. 24 ; 9. 10; Mg. II. 2. 21
 एत्थ = अत्र Śāk. II. 3. 6 ; II. 3. 14.
 एदाणं = एतेषां II. 3. 29, एदाहं = एतेषां
 Tāk. II. 3. 29
 एश्च = अत्र Mg. II. 2. 15
 एशि = एत Mg. II. 2. 25
 एशे = एत Mg. II. 13. 14. 15. 17. 20. 21,
 एशे = एतस्मिन् Śāk. II. 3. 6
 एस = एषः I. 6. 78.
 एसो = एषः I. 6. 18

ओ (सूचनातापयोः) I. 9. 1

ओ० I. 5. 8.

ओत्थमाणो = भविष्यत् Prā. II. 2. 2

ओछोल = आर्द्राद् Mg. II. 2. 25

ओहलिअ = अपहृत्य Mg. II. 2. 21

क I. 5. 21

कन्दोद्व = उत्पल I. 5. 24

कप्प = कृत् Mg. II. 2. 30

करेणु = करेणु S. II. 1. 12

काणं = केषां Tāk. II. 3. 29

कावधं = कर्तव्यं S. II. 126, कादुं = कर्तुम्
II. 1. 26

कह = कथम् Cā. II. 3. 14

काह (कृ future) I. 7. 7

किं I. 7. 17; 9. 2

किणो I. 9. 2

किर I. 9. 5

किल I. 5. 5

कीअअ = कीचक Abh. II. 3. 24

कीओ = कीचक Abh. II. 3. 24

कीस (प्रश्ने) I. 9. 2

कुच्छिमादी = कुक्षिमसी II. 2. 24

कुझहिं = कुञ्जे Sāb. II. 3. 18

कुरुण्णं = कुरुणाम् Mg. II. 2. 17

केसअ = किंसुक S. II. 1. 2

कोसिण = कोष्ण Mg. II. 2. 24

खलु = खलु I. 9. 5

खुन्द = क्षुद्र S. II. 1. 30

गभिणो = गर्भित S. II. 1. 5

गरुचदि = गरुच्छति Mg. II. 2. 18

गेण्ह = ग्रह S. II. 1. 28

गोमिक = गौलिमिक Mg. II. 2. 24

गोसो = प्रत्युप I. 5. 24

घर = गृह I. 5. 10

बलि = गृहे Sāb. II. 3. 19

बसदि = सार्जति S. II. 1. 33

बेप्पदि = गृह्यते S. II. 1. 2. 8

बतुरो = बतुर् I. 6. 21

बत्तारि = बतुर I. 6. 21

बत्तारि I. 6. 21

बत्तारो = बतुर् I. 6. 21

बिट्ठदि = तिष्ठति S. II. 1. 27

बिअ = एव I. 9. 2

बेअ = एव I. 9. 2

छ = छअ, छा 2. 6. 14

छिप्पदि = स्पृश्यते S. II. 1. 29

छिवदि S. II. 1. 29

छुवदि S. II. 1. 29

जट्ठि = यष्टि S. II. 1. 8

जधा = यथा S. II. 1. 2

जिंघ = घ्रा S. II. 1. 29

जिण = जि S. II. 1. 30

जिघ = यथा S. II. 3. 26

जिघं = यथा Tāk. II. 3. 30

जिप्पदि = जोयते Āv. II. 2. 8

जहा = यथा I. 9. 10

जे (पादपूरणे) I. 9. 6

जेत्ति = यावत् S. II. 1. 36

झणझण I. 5. 27

झत्ति = झदिति I. 9. 7

झत्तो = झदिति I. 9. 7

णं I. 6. 30

णढाल = ललाट I. 5. 24

णन्दउत्त = नन्दपुत्र Sāb. II. 3. 18

णवर = केवल I. 9. 5

णविरि = केवल I. 9. 5

णिवाडिदे = निपातितः Mg. II. 2. 15

णु I. 9. 4

णे I. 6. 31, 33

णो I. 9. 7

तह (त्वं) I. 6. 25, 29

तहत्तो (त्वत्) I. 6. 26.

तए = त्वया I. 6. 25

तण्ट = तन्न Sāk. II. 3. 4

तं (त्वं) I. 6. 24

तंसो = तिर्यक् I. 9. 9

तत्तो = त्वत् I. 6. 26

तश्च = तत्र Mg. II. 2. 17, 3, 6

- तद्वा = तथा I. 9. 20
 ताणं = तेषां Cā., Tak. II. 3. 11 ; 3. 29
 ताहं = तेषां Tak. II. 3. 29
 ति I. 9. 2
 तिणि (त्रि) I. 6. 20
 तिथ = तथा Ābh. II. 3. 26
 तिथं = तथा Tak. II. 3. 30
 ती (त्रि) I. 6. 20
 तु = त्वं II. 3. 14
 तुअं = तत्र I. 6. 27
 तुच्छाण = युष्माकम् I. 6. 28
 तुच्छाहिन्तो, °छन्तो = युष्मभ्यः I. 6. 27
 तुज्झ (') (युष्मद्) I. 6. 27, 28
 तुज्झाण (') (युष्मद्) I. 6. 28
 तुज्झाहिन्तो, °छन्तो (युष्मद्) I. 6. 27
 तुज्झे, (युष्मद्) I. 6. 24, 25
 तुज्झेसु = युष्मासु I. 6. 26
 तुज्झेहि (') = युष्मेभ्यः I. 6. 26
 तु I. 6. 24
 तु = त्वं I. 9. 5
 तुज्जेहि (') (युष्मद्) I. 6. 26
 तुण्ड = II. 1. 2
 तुप्फे = यूयं II. 2. 23
 तुमद् I. 6. 25, 29
 तुमं I. 6. 24
 तुमस्मि I. 6. 29
 तुमा I. 6. 26
 तुमहि I. 6. 25
 तुमादो, °दु, I. 6. 26
 तुमाहि I. 6. 26
 तुमे I. 6. 25, 29
 तुम्भ (') I. 6. 29
 तुम्भाण (') I. 6. 28
 तुम्भाहिन्तो, तुम्भाछन्तो I. 6. 27
 तुम्हे I. 6. 24, 25
 तुम्हेसु I. 6. 29
 तुम्होहि (') I. 6. 26
 तुहकेलिअं = त्वदीय II. Cā. 3. 15
 तुह (') I. 6. 27.
 तुहु = त्वं Tak. II. 3. 30
 -त्तण I. 5. 22
 ते I. 6. 25, 27
 तो I. 6. 26
 तोण्ड = तुण्ड S. II. 1. 2
 -त्तण I. 5. 17
 ति (त्त) I. 5. 7
 त्ति II. 3. 24
 थक = स्था S. II. 1. 27
 थुणदि = स्तौति S. II. 1. 31
 थू (कुत्सने) I. 9. 4
 दइअ = दत्त्वा S. II. 1. 33
 दइस्सदि = दास्यति S. II. 1. 33
 दरिस्सदि = दर्शयति Av. II. 2. 7
 दाढा = दंष्ट्रा I. 5. 24
 दाव = तावत् Sāk., Śab. II. 3. 4
 दावदि = दापयति S. II. 1, 33
 दाह I. 5. 9
 दाह I. 7. 7
 दुअल्लअं, दुउल्लअं, दुऊल्लअं = दुकूल I. 5. 5
 दुप्पेक्ष = दुप्पेक्ष्य Sāk. II. 3, 3
 दे I. 9. 6
 दे I. 6. 25, 27
 देव्व = द्वेय S. II. 1. 4, 11
 दो (द्वि) I. 6. 20
 दोणि (द्वि) I. 6. 20
 धीदा = दुहिता II. 2. 2
 धूआ = दुहिता I. 5. 24
 पओट्ट = प्रकोष्ठ S. II. 1. 4
 पढुम = प्रथम S. II. 1. 5
 पघ = पथ Mg. II. 2. 17
 पराहुत्थो I. 9. 8.
 पलिस्सईस्सो = परिप्लवजिष्ये Mg. II. 2. 19
 पि = अपि I. 5. 7
 पिउसी = पितृस्वसा I. 5. 24
 पिथ = इव I. 9. 6
 [पिशल्लओ] = पिशाच Mg. II. 2. 23
 पिअं = प्रिय S. II. I. 37
 पुस = मृज् S. II. 1. 29

पुद्गल = पृथिवी Ś. II. 1. 5
 पेशक = प्रेक्षस्व II. 2. 15 ; 3. 11-13
 पेश्व = प्रेक्षस्व Mg. II. 3. 18, 24
 पोरुस = पौरुष Ś. II. 1. 4
 फोडभो = स्फोटक Ś. II. 1. 9
 भटो = भट्टारक Ābh. II. 3. 25
 भरघ = भरत Ś. II. 1. 5
 भरह = भरत I. 2. 12
 भरटक = भट्टक Mg. II. 2. 27
 भरटालभ = भट्टारक Mg. II. 2. 6
 भिम्ह = भीष्म Ś. II. 1. 35
 भिश्चदि = भिक्षते Śāk. II. 3. 6
 भुक्खा = क्षुधा Mg. II. 2. 23
 -मञ I. 5. 21
 -मङ्ग I. 5. 21
 मङ्गो = अस्मद् I. 5. 31
 मङ्गो = अस्मद् I. 6. 32
 मण I. 6. 31
 मं I. 6. 30
 मज्झ I. 6. 33
 मण = मनाक् I. 9. 9
 मत्तो = अस्मत् I. 6. 31
 -मन्त I. 5. 18
 मम I. 6. 33
 ममम्मि I. 6. 34
 ममस्सि I. 6. 34
 ममाह = मया I. 6. 31
 ममादो = अस्मत् I. 6. 32
 ममाह = मम I. 6. 32
 मह = मम I. 6. 33
 मह = अस्मत् II. 3. 17.
 महकेर = मदीय Ś. II. 1. 35
 महकेलिअ = मदीय Cā. II. 3. 15
 महि = मम I. 6. 32
 मां I. 6. 30
 माईआ = माता Mg. II. 2. 24
 मालवई = मालावती I. 5; 12
 मामी = मातृस्वसा I. 5. 24
 मिच = इव I. 9. 6

मुणिरजदि = ज्ञायते II. 2. 8
 मे = मम I. 6. 31-32
 मुखल = मूर्ख Prā II. 2. 2
 मोश्च = मुस्तः Mg. II. 2. 17
 यणठ = यत्र Śāk. II. 3. 4
 यश्के = यक्ष Mg. II. 2. 16
 येम्मध = जेमत्त Mg. II. 2. 17
 रे I. 9. 3
 रोच्छ (रुद future) I. 1. 7, 7
 लिदण = रत्न Mg. II. 2. 23
 लिधा = गणना Mg. II. 2. 23
 लुण = लू Ś. II. 1. 30
 लुश्केण = वृक्षेण Mg. II. 2. 15
 लोहल = लाहल Ś. II. 1. 8
 -वन्त I. 5. 18
 वहिरं = वहिर I. 5. 6
 बही = वहिन् I. 5. 6
 वाहिरं I. 5. 6
 वा I. 9. 4
 वि I. 5. 7
 विणिण (द्वि) I. 6. 20
 विच = इव I. 9. 6
 वीस = विंश I. 1. 10
 वे = द्वे I. 6. 20
 वेणिण = (द्वि) I. 6. 20
 वो = युष्माकम् I. 6. 25, 28
 वोच्छ = वच् future I. 7. 7
 व्व I. 9. 4
 शलिश्च = सदक्ष Śāk. II. 3. 3
 शिलम्मि = शिरसि Śāk. II. 3. 4
 सक्कदि = शक्नोति Ś. II. 1. 32
 सक्कुणदि = शक्नोति Ś. II. 1. 32
 सणिअ = शनैः I. 9. 7
 सत्तह = शत्रुघ्न II. 1. 35
 सहसत्ति = सह Ś. II. 1. 37
 सहसोत्ति = सह Ś. II. 1. 37
 छअदि = स्वयिति Ś. II. 1. 31
 छविस्सदि = स्वयित्यति Ś. II. 1. 31
 छव्वति = श्रुयते Āv. II. 2. 8

सोच्छ = अ future I. 7. 7
 सौदोदणी = सौदोदनी S. II. 1. 38
 हडक = हृदय Sāk. II. 5. 8
 -ड- I. 5. 19
 हं I. 6. 30
 हं I. 9. 1
 हगुमन्त = हनुमान् I. 5. 18
 हगमा = हनुमान् I. 5. 18
 हद्दी = हाधिक I. 9. 4
 हमु = अहं Tāk. II. 3. 30
 हसिदाणि = हसित्वा Mg. II. 2. 20
 हरे I. 9. 4

हा I. 9. 4
 हिडक = हृदय Mg. II. 2. 22
 हित्थं I. 9. 8
 हिरं I. 9. 3
 हु I. 9. 5
 हुणदि = जहोति S. II. 1. 30
 हुविशदि = भविष्यति Mg. II. 2. 29
 हुत्थं I. 9. 8
 हुं I. 9. 1
 हे I. 9. 6, 8
 ह्यो I. 9. 8
 होत्थमाणो = भविष्यत् Prā. II. 2. 2

ROOTS (CH. VIII)

PRAKRIT-SANSKRIT

अच्छ = अस् (16)
 अजत्थ = आ-गम् (34)
 अज्ज = आ-कम् (30)
 अवक्ख = वृश् (23)
 अववास = अव-कस् (8 Comm.)
 अववाह = अव-गाह् (8 Comm. 24)
 अवसाअ = उप-ग्रह् (38)
 असाअ = इप् (41)
 अहिभव = अभि-भू (1)
 अहिवेम = अभि-भञ्ज् (32)
 आदव = आ-रम् (11)
 आण = ज्ञा (6)
 आलुक्ख = लृश् (29)
 आविग्गुभो = आविर्भूतः (1)
 आहम्म = आ-गम् (34)
 उक्कोस = उत्-कुस् (33)
 उत्थहु = उत्-नम् (32)
 उद्धम = उत्-ध्मा (16)
 उद्धमव = उत्-भू (1)
 उद्धुभो = उद्धभूतः (1)

उम्मील, उम्मील = उत्-मील् (30)
 उल्लट = उत्-वृत् (34)
 उल्लाल = वि-नम् (32)
 उल्लव = उत्-ल् (18)
 उण्णेल्ल = उत्-वेष्ट (14)
 ओअल्ल = अव-वृत् (33)
 ओक्खण = कण् (12)
 ओग्गह = प्रति-इप् (41)
 ओग्गवड = उत्-घट (31)
 ओत्थह = स्थग (35)
 ओत्थल्ल = उत्-स्तृ (36)
 ओघट्ट = उत्-वृत् (34)
 ओघास = अव-कास् (8)
 ओघाह = अव-गाह (8, 24)
 ओघाहिअ = अवगाढम् (8)
 कड्ढ = कृप् (27)
 कड = कव्य् (13)
 कर् = कृ (4)
 करिज्जह = क्रियते (20)
 करिस = कृप् (2)

- करिस् = कृप् (2)
 करे = कृ (4)
 कहीअ = कथ (pass.) (14)
 कहे = कथय (14)
 काअन्व = कर्तव्यम् (4)
 काउ = कर्तुम् (4)
 काउण = कृत्वा (4)
 काहीअ = अकरोत् (4)
 काहीइ = करिष्यति (4)
 किण = क्री (8)
 कीरप् = क्रियते (8)
 कीला = क्रीड (27)
 कुण = कृ (4)
 खउर = खच् (7)
 खम्म = खन् (16)
 खाअ, खा = खाद् (10)
 खुउज = परि-अस् (31)
 खुद = खल् (27)
 खन्द, ख्द = हल् (27)
 खुप्प = प्लुप् (25)
 खुप्प = मस्ज् (23)
 खुम्म = क्षुद् (26)
 गढ = घट् (11)
 गम्म = गम् (pass.) (15)
 गल = सं-मील् (30)
 गाअ = गै (9)
 गिज्ज = गृध् (15)
 गुल्लेछ = वि-लुल् (38)
 गुल = उत्-नम् (32)
 गेज्ज = ग्रह् (pass.) (21)
 गेण्ह = ग्रह (21)
 गेहिअन्व = ग्रहीतव्यम् (21)
 घढ = घट् (11)
 घण = हश् (23)
 विस = वस् (6)
 घुम्म = घूर्ण (2)
 घेज्ज = ग्रह् pass. (21)
 घेत्तव्व = ग्रहीतव्यम् (21)
 घेत्तण = गृहीत्वा (21)
 घेप्प = ग्रह (pass.) (21)
 घेउ = ग्रहीतुम् (21)
 घोल = घूर्ण (2)
 वक्ख = अद् (12)
 वप्प = क्रम् (30)
 चल्ल, चल = चल (15)
 चिण = चि (16)
 घम्म = आ-रुद् (31)
 छिक्क = त्यज् (25)
 छत्त = त्यज् (25)
 छिक्क = स्पृश् (29)
 छित्तं = स्पृष्टम् (29)
 छिप्प = स्पृश् (29)
 छिव = परि-स्पृश् (29)
 छिविअ = स्पृष्टम् (29)
 छुल्लइ = परि-चूर (37)
 जअ = जि (18)
 जप्प = जल्प (13)
 जंभाअ, जम्भाअ = जृम्भ (5)
 जाण = ज्ञा (6)
 जाणीअ = ज्ञा (pass.) (6)
 जिण = जि (18)
 जिणिज्ज = जि (pass.) (18)
 जिज्ज = जि (18)
 जीर = जृ (pass)
 जुज्ज = जुध् (15)
 जूर = क्रुध् (22)
 क्षाअ = ध्या (9)
 क्षा = ध्या (9)
 क्षिज्ज = क्षि (4)
 ठाअ = स्था (9)
 ठा = स्था (9)
 ढे = ढी (13)
 ढव = आ-रम्भ (11)
 णच्च = नृत् (15)
 णज्ज = ज्ञा (pass.) (9)

- णिअ = हश् (23)
 णिअच्छ = हश् (23)
 णिमज्ज = नि-सद् (6)
 णिम्माण = निर्-मा (10)
 णिरुन्ध, निरुम्भ = नि-रुध् (12)
 णिवरिज्ज = कथय् (39)
 निव्वस = निष्पद् (10)
 णिसूदणि-सद् (40)
 णम = छाद (35)
 णे = नी (13)
 णोल्ल = जुह् (2)
 सहु = ताडय (43)
 तर = शक् (22)
 तिक्खाल्ल = तिज् (39)
 तिन्द = तिम् (33)
 तीर = शक् (25)
 तुट्ठ = घृट् (26)
 तुड = घृट् (26)
 तुवर = त्वर् (1)
 तुस = तुप् (12)
 तोड = घृट् (26)
 थिप्प = तृप् (7)
 थ्ण = स्तु (30)
 थ्व = स्तु (30)
 दसे = हश् (णिच्) (24)
 दावे = हश् (णिच्) (24)
 दिण्णं = दत्तम् (21)
 दीम = हश् (pass.) (24)
 दुप्पमव = दुप्-प्र-भू (1)
 दुम्भ = दुह् (pass.) (1)
 दुम्म = ह् (pass.) (17)
 दूस = दुप् (12)
 दे = दा (13)
 धघ, धाय = धा (10)
 धुअ = धु (18)
 धुक्क = धुप् (26)
 धुग = धृ (19)
 धुव = ध (18)
 धे = धा (13)
 पअल्ल = प्र-ख् (40)
 पड = पत् (13)
 पफोड = प्र-स्फुद् (35)
 पमील्लह् = प्र-मील (16)
 परिअज्ज = परि-भनूज् (32)
 परिहट्ठ = वि-लुल् (38)
 परिहव = परि-भू (1)
 पल्लुत्थ = परि-अस् (34)
 पहव = प्रभू (1)
 पहुओ = प्रभूत (1)
 पहोड = वि-लुल (38)
 पिअरज्ज = नि-भनूज् (32)
 पील = पीह् (41)
 पुब्ब = प्रोब्ब (33)
 पुलअ = हश् (23)
 पुस = पुप् (24)
 पुस = पुज् (23)
 पूस = पुप् (12)
 पेल्ल = प्र-ईर (28)
 पोस = पुप् (24)
 फंस = स्फुद् (20)
 फणिल्ल = चोरय (37)
 फाल = पाटय (11)
 फूट्ठ = स्फुट (15)
 फल्ल = कम् (30)
 बीह = भी (7)
 बीहे = भी (7)
 बुड्ड = मरुज् (22)
 बुज्झ = बुध् (15)
 वोल्ल = वच् (6)
 भण्ण = भण् (15)
 भर = भृ (3)
 भा = भी (7)
 भास = भी (caus) (7)
 भासावे = भी (caus) (7)
 भिन्द = भिद् (14)
 भिस = प्लुप् (25)

भीस = भी (caus.) (7)
 भूव = भू (1)
 भेस = भी (caus.) (7)
 भेसाव = (caus.) (7)
 ममूर = चूर्णय (36)
 मरिस = मृप् (2)✓
 मल = मृद् (25)
 मह = इप् (11)
 मुक्क = मुच् (21)
 रन्धह = राध् (27)
 रम्भ = तक्ष (22)
 रुभ = रुद् (11)
 रुणं = रुदितम् (21)
 रुन्ध = रुध् (2)
 रुम्भ = रुध् (12)
 रुव = रुद् (11)
 रुस = रुप् (12)
 रेह = राज् (27)
 रोव = रुद् (11)
 लस = हल्स् (38)
 लालप्प = लिप् (35)
 लालम्प = लप् (35)
 लालम्भ = लप् (35)
 लालम्ह = लप् (35)
 लुञ्छ = प्रोञ्छ (33)
 लुण = लु (18)
 लुव्व = लु (pass.) (19)
 लुह = मृज् (23)
 घच्च = व्रज् (15)
 घज्ज = व्रस् (22)
 घुञ्ज = उत्-नम (32)
 घह्ढ = वृध् (14)
 घवभ = घह् (pass.) (20)
 घर = वृ (3)
 विरस = वृप् (2)

वल्लग = आ-रुह (31)
 विक्किण = विक्री (8)
 विक्के = विक्री (8)
 विलभ = खेदय (22)
 विद्ध = व्यध (6)
 विरमाण = प्रति-पाल (41)
 विसट्ट = वि-कस् (37)
 विसूर = खिद् (22)
 विस्सर = वि-स्मृ (3)
 विहल्ल = विस्तृ (36)
 वीसर = विस्मृ (3)
 चुञ्ज = उत्-नमय (32)
 वेढ = वेष्ट (13)
 वोच्च = वह् (16)
 वोछ = आ-क्रम् (30)
 वोच = वद (16)
 संवेल्ल = संवेष्ट (14)
 सक = शक् (14)
 सड = सद् (13)
 सदह = श्रत्-धा (7)
 सप्प = सृप् (26)
 संमील = संमील (16)
 संमील्ल = संमील (16)
 साह = कथय (39)
 सोभ = स्वप् (24)
 सुण = श्र (18)
 सुमर = स्मृ (3)
 सोभ = स्वप् (24)
 सो = स्वप् (24)
 हरिज्ज = ह (pass.) (20)
 हरीभ = ह (pass.) (20)
 हिण्ण = ग्रह् (4)
 हुण = हु (18)
 हुव = भू (1)
 हो = भू (1)

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Corrections and Additions

Page IX	line 4	(from the bottom) <i>read</i> Śākhā III. <i>Read after</i> 1928 : Also see in this connexion Dr. M. Sahidullah's comment on Grierson's paper. <i>I. Ant.</i> 1927, p. 224.
„ X	„ 6	(from the bottom) <i>read</i> Appendix II.
„ XII	„ 7	<i>read</i> work for ms.
„ XIII	„ 4	<i>put a comma after</i> Mārkaṇḍeya.
„	„ 9	(from the bottom) <i>omit</i> of.
„ XIV	„ 24	<i>read</i> omissions.
„ XV	„ 23	„ मतमर्घशुद्धम्.
„ XVI	„ 17	„ दध्नो पादह् नवोद्धृतम्.
„ XVII	„ 1	<i>omit</i> though.
„ XVIII	„ 9	(from the bottom) <i>read</i> seems to <i>for</i> seem to.
„ XIX	„ 15	<i>read</i> quotations.
„ XXII	„ 8	(from the bottom) <i>read</i> स्थूर.
„	11	(„ „) .. थोरुण for योरुण.
„ XXIII	„ 8	(„ „) „ of different <i>for</i> os different,
„	„ 19	(„ „) <i>read</i> to emend because <i>for</i> to emend <i>garbhita</i> because.
„ I	„ 8	<i>read</i> युक्तपरस्य <i>for</i> युक्तस्य परस्य.
„ 2	„ 16	„ समूहनीयाः <i>for</i> समूहनीयः.
„ 3	„ 7	„ अतोऽर्पित० <i>for</i> अतोऽपित.
„ 5	„ 4	<i>omit hyphen after</i> करीषो.
„	„ 4	(from the bottom) <i>read</i> ताम्बुलके.
„ 6	„ 10	<i>read</i> गिद्धो <i>for</i> गिद्ध.
„ 7	„ 8	„ वच्छो <i>for</i> वच्छो.
„ 8	„ 5	„ प्रकोष्ठे <i>for</i> प्रकोष्ठे.
„ 10	„ 11	वः <i>for</i> भः.
„ 11	„ 4	संख्या० <i>for</i> संख्या.
„	„ 16	खस्य <i>for</i> थस्य.
„ 12	„ 13	„ लोहले <i>for</i> लाहले.
„	„ 17	„ णोहलभो <i>for</i> णाहलभो.
„	„ 6	(from the bottom) <i>read</i> भेम्भलो <i>for</i> वेम्भलो.
„ 13	„	<i>read the heading as</i> [तृतीयस्तबके युक्तविधानम्].
„ 14	„ 2	<i>read</i> नमस्क्रिया <i>for</i> नमस्क्रिया.
„	„ 16	„ रुक्मिणा.
„ 15	„	<i>read the heading as</i> युक्तविधानम्.
„	line 12	(from the bottom) <i>read</i> वसिभो <i>for</i> वसि भो.
„ 16	„ 3	<i>read</i> स्तम्बभिन्ने <i>for</i> वस्तम्बभिन्ने.
„	last line	<i>read</i> वदन्ति <i>for</i> वदन्ति.

Page 17	line 12	<i>read</i> अत्तत् <i>for</i> अतत्.
	4	(from the bottom) <i>read</i> वर्हिपदे <i>for</i> वहिपदे.
19	4	<i>read</i> पुण्यमिह <i>for</i> पूण्यमिह.
20	18	„ [कण्णेआरो] <i>for</i> [कण्णेरो].
21	11	„ सरोजं <i>for</i> सरजं.
22	3	„ लिनोर्वा <i>for</i> मिनोर्वा.
	4	„ दक्खडाहौ <i>for</i> दक्षे-डाहे.
23	11	„ पुट्ठं <i>for</i> पुट्ठं.
	19	„ क्रियमाणो विन्दु.
	24	„ शपौ विसर्गश्च.
	4	(from the bottom) <i>omit</i> रस्सि.
	5	(„ „) <i>read</i> 4 n. रस्सी, 5 n. रस्सि
24	6	(„ „) <i>read</i> वल्लहो <i>for</i> वल्लहा.
	7	(„ „) <i>read</i> द्वित्वं.
25	11	<i>read</i> दट्ठुं.
	18	„ तत्तद्देशीय <i>for</i> तत्तद्देशीय.
26	2	„ सङ्करो <i>for</i> शङ्करो.
26	11	(from the bottom) टां ङसीनाम् <i>for</i> भ्यस् ङसीनाम्.
27	3	(„ „) <i>read</i> जसि भ्यसि स्यात् <i>for</i> जसि शसि स्यात्.
28	4	<i>omit</i> the <i>danḍa</i> after आतोऽनदातौ.
	7	(from the bottom) <i>read</i> भणंसिणी.
29	3	<i>read</i> पितृप्वरोता.
	4	„ घामन्त्रणे.
30	5	(from the bottom) <i>read</i> आला <i>for</i> आणा.
31	4	(„ „) वा सो <i>for</i> पासौ.
32	5	<i>read</i> घट्टणं <i>for</i> घट्टणं.
	14	„ गभा <i>for</i> गभां.
	15	„ एतह एताहं.
	2	(from the bottom) <i>read</i> देस्तत्र <i>for</i> देप्वत्र.
32	6	„ „ <i>read</i> रूपाणि <i>for</i> रूपाणि.
35	5	<i>read</i> ममं मिं <i>for</i> ममं only.
	19	„ अमूहाह्मित्तो.
39	<i>read the heading as</i> तिङन्त विधानम्.	
	line 12	<i>read</i> थास्योर्हि० <i>for</i> थास्यस्यो हि०.
	13	„ लोपस्तकाराच्च.
	16	„ थास्योरिति.
	21	„ उजो उजाहि <i>for</i> उजोउजाहि.
40	17	„ अग्रहीत् <i>for</i> अग्रहीत् and अग्रहीपत् <i>for</i> अग्रहीधत्.
42	2	<i>omit</i> घ before हू.
	12	<i>read</i> ०सोऽरिः <i>for</i> ०सोरिः.

Page 42	line 14	„ कालइ for फलइ.
„ 43	„	last <i>omit</i> 1 mss. अण.
„ 44	„ 4, 8	<i>read</i> स्था-ध्या० for प्धाध्या.
„ 46	„ 15	„ ध्वादेवों for धादेवों.
„ 48	„ 19	„ कक्तवत्.
„ 48	„ 6	(from the bottom) <i>read</i> खले: for खुले:.
„ 49	„ 5	(„ „) „ सदा for सहा.
„ 50	„ 10	(„ „) „ आहोश्च.
„ 50	„ 10	<i>read</i> तुम for तुस.
„ 51	„ 14	„ घुरे: for घूरे:.
„ 52	„ 5	„ चुदेश्चुश्च: for चुदेश्चुड:
„ 53	„ 13	„ धु:१ कुवसने for धु: कुवसने ; २.
„ 53	„ 15	„ एते २वच्च वा कथिता for एते ३अव वा कथिता
„ 55	„ 4	(from the bottom) <i>read</i> तस्य for तस्या:
„ 57	„ 3	(from the bottom) <i>omit</i> १g. om.
„ 59	„ 5	<i>read</i> स्याल्लट्.
„ 61	„ 8	<i>read</i> सौदोदणी.
„ 61	„ 13	„ विविच्याथ.
„ 61	„ 14	„ तथाऽवक्रतया.
„ 63	„ 6	(from the bottom) <i>read</i> विणिवादिदे शे.
„ 63	„ 9	(„ „) „ वर्गस्य जस्यात्र for वर्गस्य यस्यात्र.
„ 64	„ 8	<i>read</i> कुलणं for कुलण.
„ 64	„ 16	„ पलिशशहश.
„ 64	„ 21	„ हशिअ for हशिआ.
„ 66	„ 11	„ स्याह व्यत्ययः.
„ 66	„ 13	„ पैशाचिकधी०.
„ 67	„ 15	„ यणठ for यण्ट.
„ 68	„ 6	„ युक्ते परेऽपि.
„ 68	„ 5	(from the bottom) <i>read</i> हट्ट तुट् for हट्ट तुट.
„ 69	„ 6	(„ „) <i>read</i> शा for सा.
„ 69	„ 7	(„ „) हेहि for हेहि.
„ 72	„ 16	<i>read</i> साहुली for साहुलि.
„ 83	„ 8	<i>read</i> (२१) for १ (२).
„ 92	line 10	<i>read</i> Pu. III. 1.
„ 111	„ 2	„ ud-dhmā for ud-dham.
„ 111	„ 14	„ vāvā „ vāva.
„ 112	„ 14	„ dh for ḍh.
„ 112	last	„ lu „ lu.
„ 113	„ 1	„ luva for luva.

and add at the bottom the following : and so also the first line.

- Page 114 line 4 „ *tira* „ *tira*.
 „ 8 „ *ksudh* „ *krudh*.
 „ 15 „ *khudā* „ *khuda*.
 „ 18 „ *jīṅgha* „ *jighra*,
 „ 7 (from the bottom) read *mil* for *mīl*.
 „ 3 („ „) „ *ālluḍha* for *ulluḍha*.
 „ 115 „ 5 „ *tim* for *timya*.
 „ 22 „ *virav* „ *vi-ru*.
 „ 115 „ 2 „ *ni* and *abhi*
 „ 25 „ *avasāa*.
 „ 120 „ last „ in the case of *a*.
 „ 127 „ „ „ Pu. XI. 7 for Pu. XI.
 „ 142 „ 18 after [thus] add for *bālā*.
 „ 143 „ 10 read For the suffix *ka* we have *hu'* for Sometimes
 we...[in this case].
 „ 11 read *vr̥kṣako'troccaḥ* for *vr̥kṣo'troccaḥ*.
 „ 18 add '*vanāin*' after *we have*
 „ 27 read '*bālāhin*'
 „ 28 „ *vahūhim*
 „ 35 „ '*ham*' for *ham*
 „ 36 „ '*hum*' for '*hum*'
 „ 144 „ 3 read [*nadyāḥ*]
 „ 8 „ *hu* for *hū*
 „ 2 (from the bottom) *vahūhe*
 „ 9 („ „) *jujjhe* for *jene* ; *yuddhe* for *jena*.
 „ 11 („ „) *vr̥kṣaś ca*.
 „ 145 „ 19 read *jadrum*
 „ 5 (from the bottom) omit *aro* and read go back for
 misreading.
 „ 6 (from the bottom) read to *jatra* and *tatra* ; instead
 of to *jahu* and *tahu*.
 „ 146 „ 8 read These for There.
 „ 147 „ last but one ; read 83 after 82.
 „ 151 „ 15 put 2 after Pu. XIX. and also put 5 before Mk. XIX,
 „ 152 „ 18 read XX for XIX.
 „ 20 „ *ahuni* for *ahunī*.
 „ 153 „ 2 „ end in *e* for end in *i*.
 „ 163 „ 20 „ 28 for 24.
 „ 167 „ 7 „ इति पुरुषोत्तमस्यापञ्चशानुशासने
 „ 182 „ 4 (from the bottom) 4 read माणसिणी I. 1. 6; 9.
 „ 183 „ 24 „ वृद्धि for वृहत्

